

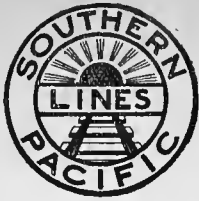
THE
Juvenile Instructor

VOL. 57

DECEMBER, 1922

NO. 12





THE SOUTHERN PACIFIC

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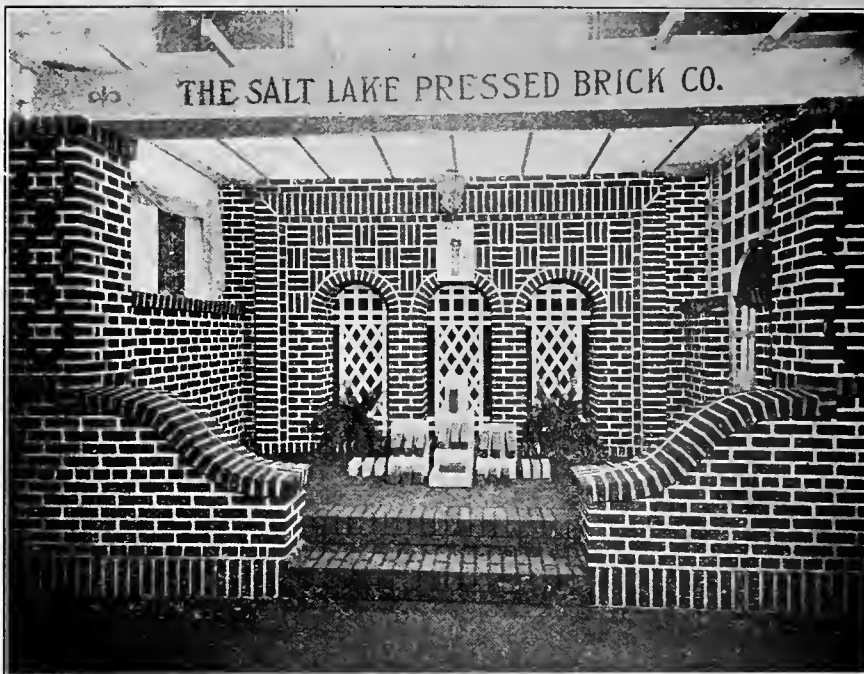
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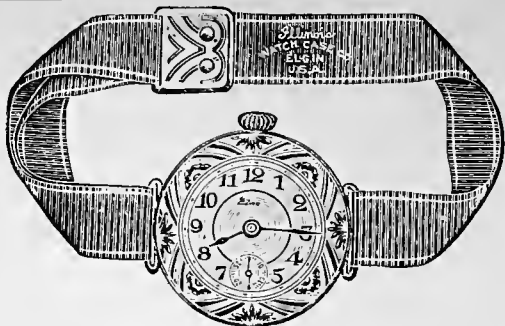
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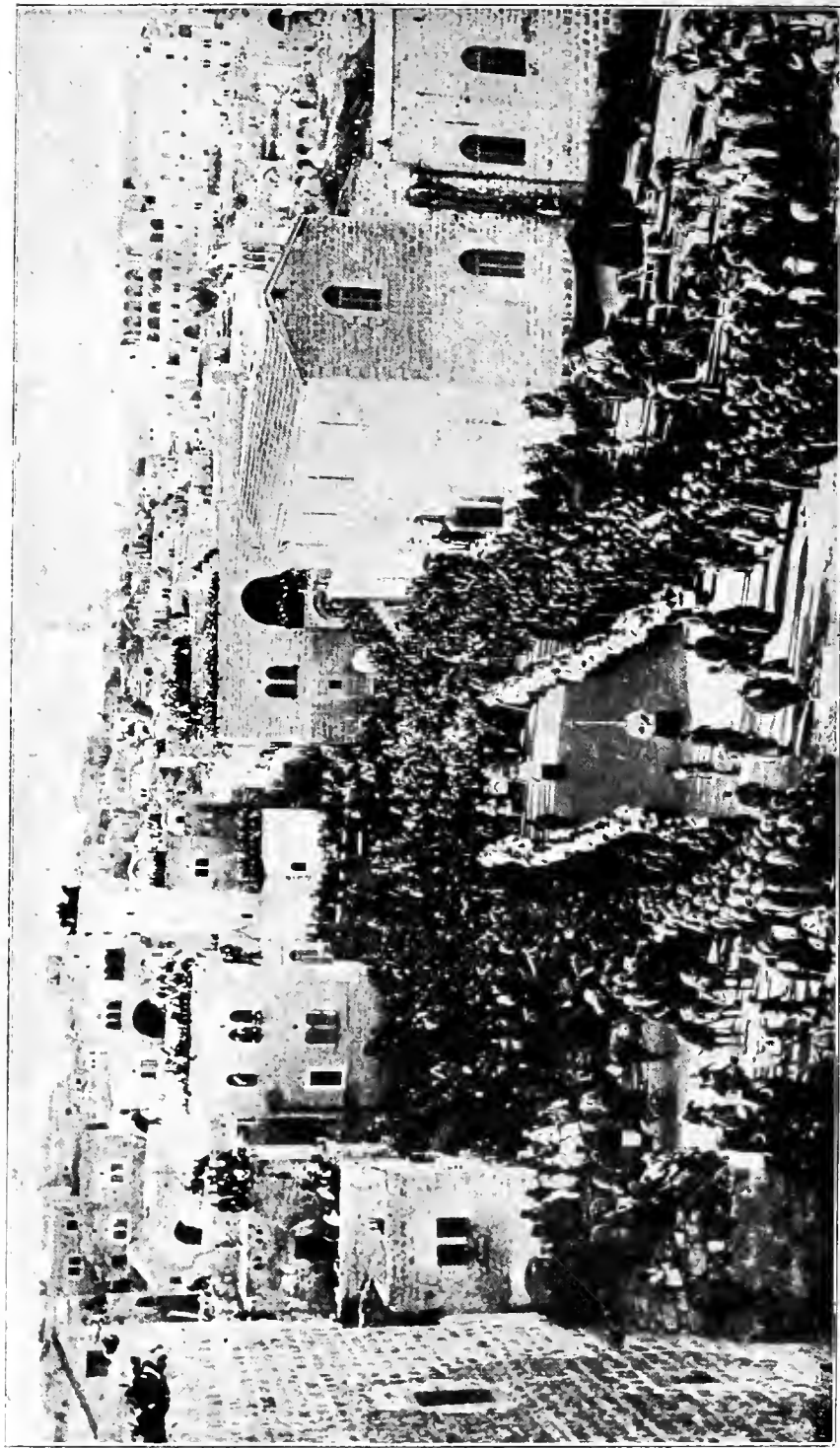
Salt Lake City, Utah



Christ of Bethlehem

Isabelle Ruby Owen

Arise! sing ye for gladness,
Cast sorrow's spell away;
There is no time for sadness,
For this is Christmas day.
This is the day our Savior came
To dwell awhile on earth!
To glorify our Father's name
And purify the earth.
The star of Bethlehem shone out
One wondrous Christmas morning—
The wise men followed it about,
For they had read its warning.
In lowly manger there they found
The Christ-Child and His mother;
They worshiped Him, left gifts unbound—
They knew it was no other.
Christ came, as little children do,
So free from sin and guile.
He walked with Gentile and with Jew
And did His work the while.
Christ walked in holy places—
Conversed with learned men;
To saddened hearts and faces
Brought happiness again.
Christ walked upon the waters
And bade the storm "Be still!"
He healed Jairus' daughter
Whose heart with death was still.
His heart, so filled with kindness,
Brought sinners to His side;
He rescued men from blindness—
For love of *all* He died.
A greater King world hath not given!
No precept great as this;
Christ died that man might be forgiven—
Betrayed by Judas' kiss.
No greater love than His is born
Within the heart of man;
The crown He wore—no rose—but thorns!
It must have been God's plan.
The Son of God—sent from above!
His loving hands pierced through—
Still cried in agony and love,
"Forgive; they know not what they do."
O, star of Bethlehem shine on!
Let angels sing again;
"Tidings of joy, with Peace on Earth!
Peace on Earth—good will to men."



CHRISTMAS DAY IN BETHLEHEM

Christmas is a long business at Bethlehem. The Latin ceremonies take place on our Christmas day, December 25th. Thirteen days later the Greek services are held, as they still adhere to the old calendar, while thirteen days later, again, comes the Armenian Christmas feast. The services are held in the Church of the Nativity, which it is believed marked the actual site of the manger where the Savior was born. It is an immense building more like a fortress than a church, divided up among the various sects, and is known to be over a thousand years old. All the Christmas services are very elaborate affairs. Photo depicts a procession of the Latin priests on the way to church.

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Vol. 57

DECEMBER, 1922

No.12

What my Faith Means to Me

By David O. McKay, of the Council of Twelve, and General Superintendent, Deseret Sunday School Union

Life is divided into three terms: "That which was, which is, and which will be."

My faith is to me the true philosophy of these three stages of being. It explains the past, guides the present, and unveils the future.

It means to me an assurance that God is literally my Father, and that therefore I must have inherited His immortality. This explanation of my beginning is the anchor of my soul amidst the unsettled, never-resting theories advanced in attempted explanations of the origin of man. So far as man's ante-mortal state is concerned, I rejoice in the fact that he was in the beginning with the Father.

"The soul that rises with us, our life's
star
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we
come
From God who is our home."

My faith means an unfailing guide through the present existence, a final solution of life's problems. It teaches me that only through individual effort may true success and happiness be obtained. There is no aristocracy of

birth, no eternal reward to an individual through the excellency of another's character. Everyone must work out his own salvation. This life is truly a garden in which each person gathers fruit from the seed he planted. An abundant harvest is the result only of pains-taking, intelligent cultivation.

Though I get but glimpses of the comprehensiveness of the Gospel, it includes for me all the conditions necessary for the physical, the intellectual, the moral and the spiritual development of the human life. Obedience to it means obedience to the laws of health and happiness. It means the keeping of the body pure and undefiled and the spirit attuned with the Infinite.

My faith is a constant inspiration to search always for truth; to seek ever for that which is "virtuous, lovely, or of good report or praiseworthy."

The dearest possession a man has is his family. In the divine assurance that the ties of kindred may transcend the boundaries of death and may continue throughout the endless ages of Eternity, my faith means more to me than all else in the world. When the union of loved ones bears the seal of the Holy Priesthood, it is as eternal as love, as ever-lasting as spirit.

The Church of Jesus Christ of

Later-day Saints was established by the authority and through the personal administration of the Savior, who revealed to the Prophet Joseph the true relationship of man to his Maker.

Man is in spirit, literally the offspring of Deity, and as such, by obedience to the laws of life, may become in all essential characteristics and power like unto the Father.

What Shall We Do for Our Children?

Something specific, without a Name but not without an Aim

By S. C. Richardson

III

I believe of all the faults that should be removed from the home, for the building of noble character, one of the greatest is lack of unity in government.

Whenever mother feels, "Father is too severe," and shields the child from father's displeasure or punishment, "Injustice of father," is imprinted on heart, mind and soul of the child, to grow, spread, and come back home to mother with all its venom, when she has to reprove for faults.

Soon, all that is contrary to their pleasure seems injustice, quickly turning to resentment, then rebellion against authority.

"Now, watch the smile on her face when she sees what her little girl has done for her."

For tender thoughtfulness of character, this is equalled only by the mother who says, "Oh, papa will soon be in from work now, what can you do to make it pleasant? Rocking chair, slippers—won't he be pleased to have a sweet little woman to see that he has every comfort?"—

"Or a real little man to help him with the chores. How nice it is to have someone to depend upon."

"When you have a little boy of your own, what would you like him to do?"

How often children get the habit of throwing themselves upon the floor, crying, till mama, tired and weary, grants the wish.

The world will soon make a change in this, for it cares not at all for their desires, but does there not remain the stamp of getting things at the expense of others? Does it not have a tendency to make whiners, who feel that the world should listen to, and pity their grievances?

Can it tend to form the independent manly spirit?

One little girl said confidentially to another, "Lie down and scream and you'll get it."

"Yes," said the mother who heard it, "she knows she'll get it, but not in the way you do."

Another, after screaming unnoticed, for some time, said, "Auntie, ain't you going to do it for me? Mama always does when I cry that way."

"Not at all," replied Auntie, "until you act differently, and do what Auntie said."

These rules were given in the *Student and Schoolmate*, many years ago, by T. S. Arthur:

"When you consent, consent cordially.

When you refuse, refuse finally. Commend often. Never scold."

To the second I would add, "Unless changed for a good reason."

A most striking picture of my boyhood days, begins with a large boy, almost a man, with his baby brother in his arm, saying, "We're going to have a sport out of this fellow. Call him a ————" and the little lips

lispd out the words to the great delight of the crowd.

"Now hit him in the face; right on the forehead; now on the cheek," and the soft fluffy fist obeyed, but with no power to hurt. "Right in the eye is the place, but we don't want to hit him there."

Never will I forget, long after, when I passed the "Little Cooler," as we called the one room jail, the face that looked through the bars, after a night's carousal and row at a dance. But it took that place, and some firm

officers, to stop those horrid "times," and break up that gang.

The other extreme, creating antipathy towards fighting, amounting to cowardliness, means lack of manhood, Americanism, nobility.

But cases are very, very rare, in which aggressiveness does not need to be curbed and by judicious training, changed to a manly protection of honor, right, and justice. For, from associates, there is drill continuous, severe, in knocking the chip off his shoulder, and parents must be the stable guide to manhood.



SECOND INTERMEDIATE CLASS, DRAMMEN SUNDAY SCHOOL, NORWAY

Drammen, Norway, Oct. 3, 1922.

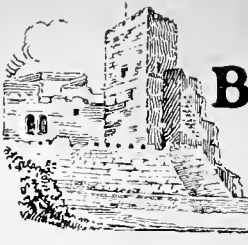
My dear little brothers and sisters in Zion:

From the above picture you will see a class of Sunday School children from Norway. This is composed of the oldest girls in the Sunday School here in Drammen, and most of them do not belong to the Church, but they are all taking an interest in the Sunday School work. I just love to try to teach these children the plan of salvation. We are

taking the lessons from the "Juvenile Instructor," and now we are studying the Book of Mormon. I am also interested in your little stories, and I translate most of them for the children here, and we read them in our Sunday School. They all send their regards to you.

"Well, I hope you will continue as active workers in the Sunday School and become great men and women. May God bless you all.

Your sister in the faith,
Borghild Nielson.



The Brother of Helam

Sequel To
The LURE OF THE HOMELAND
By "MORMONA"



Chapter VI—The New King

The Lamanites approaching the party gathered about Limhi and Gideon seemed horribly slow to those who were waiting their doom. Most of the fleeing multitudes had stopped when the men left Noah, and they stood now, gazing in horror at the slaughter of those first overtaken by their enemies. The screams of the victims, mingling with the deeper yells of triumph and hatred from their dark foes seemed to swell in volume as they drew nearer, until the noise resembled the headwaters of an approaching flood.

"Father," begged Onidah, "Please do not let them reach me. Save your sword for me."

Gideon nodded grimly. "Would to God, my daughter, that you were not so fair," he answered, "or that you had gone with Alma's people and spared me this ordeal."

"Hurry, father, please," she begged, "I cannot endure that horrible sight."

Gideon half drew his sword, then hesitated and stooped to kiss her. Again he took the sword and this time raised it above Onidah's head, point downward. She smiled at him bravely, but the sword trembled and did not descend while he struggled with his thoughts. Silence fell about them. Rachel clung to Limhi, trembling. Gideon stepped forward as though to stay Gideon's hand, and then realizing that this fate was easier than the terrible one approaching, stopped. But Gideon turned his face away from his daughter, and said, "I cannot do it."

Onidah did not urge him again,

but glanced at Rachel and said, "How strange, it seems that we should all be fleeing now from death, as Alma's people fled not long since—the very night we danced amid light and laughter, your beautiful dance of 'Supplication'."

At the word Rachel's face lighted with a quick hope, and she turned to see who was near of those to whom she had taught the dance. The roaring torrent of death was now almost upon them.

"Limhi," she exclaimed, "see, almost all who danced that night are here now. I will gather them about me and we will go out to meet the Lamanites and see if my art has power to soften their hearts. Come, all of you who can dance, to me."

"No, no!" Limhi answered, tightening his arm about her shoulders, "I cannot let you exhibit your beauty to those beasts. At the last moment we shall find courage to do what Gideon could not do just now for Onidah."

"But if we can save ourselves—and these others—You might as well let us try, Limhi. Death will be no more horrible after we have tried than before."

Still Limhi shook his head. Gideon said thoughtfully, "I believe there is hope that Rachel is right. We will stand close while they dance, and if it is in vain—I'll save a few of them from the Lamanites, at least."

Gideon seconded his suggestion, and Limhi unwillingly released his promised wife. Hastily she gathered about her the ones who knew the dance, and with a quiet word of instruction, Rachel ran with outstretched arms toward their enemies, now almost upon them.

"Surprised at this strange apparition of beautiful girls running to meet their fate, the Lamanites paused and watched."



Surprised at this strange apparition of beautiful girls running to meet their fate, the Lamanites paused and watched. Then the dance began, now slow and supplicating, now swift and wild with the expressed emotion of despair, always graceful and intricate, finally a still prayer for mercy. At the close of the dance, as the maidens remained still in their grouped pose of supplication, a tall man whom Giddonah had been watching as he stood among the foremost Lamanites and enjoyed the beauty of the dance, stepped forward and called for the King of the Nephites.

"The beauty of your maidens has softened us," he said, "and if your king will agree to our terms, we will spare your lives."

Hesitatingly the people glanced at one another, remembering where their king was. Gideon promptly stepped forward and announced, "O, Lamanite, our king is a coward, and has this day fled with other cowards who dared not face you. But he has one son who is not afraid, and he is here. Limhi, the son of Noah, this day becomes rightfully our master. What say you?" And he turned to the Nephites. Shouts of enthusiasm replied to his question as the people proclaimed Limhi their king.

So with Gideon on one side of him, and Giddonah on the other, the new king stepped forward and undertook the first duty of his reign, the sad one of covenanting away his people's liberty, and agreeing to pay to their hated enemies one half of their wealth and increase now and each succeeding year. In return he received the promise that no more armies should invade the land so long as the tribute was paid promptly.

The agreement made, Limhi explained its terms to his people, and they who had been rioting against paying to his father one fifth of their produce, gladly agreed to pay one half

now, in return for life and peace.

"Come with me, Laman," Limhi then said to the dark leader, "and with my own hands I will help strip my father's palace of its riches to make up the tribute, that my people may sacrifice less. It is right that he who has the most should pay most."

But Laman wanted one more detail attended to. In order that the king with whom he had agreed might not yield to his father with whom he had no covenant, he wished to send part of his army in pursuit of Noah. But Limhi, dreading the death of his father, urged the necessity of haste in gathering the tribute, assuring Laman that the people's hatred of his father would make him secure upon the throne and the Lamanite pretended to be satisfied. But Gideon was not. Approaching Laman when Limhi was busy, he said, "I have sworn the death of Noah, O King, and though Limhi cannot desire to kill him, I will send a party out to find him, and you can yet send your soldiers to do it."

Laman agreed, and Gideon asked Giddonah if he would use his woodcraft for the purpose of finding his uncle and bring them word of his whereabouts. Giddonah knew Noah's faults, but remembered many favors the king had done him, and hesitated. Then the thought came that perhaps he might warn his uncle and so save him, and he agreed willingly, and set out at once, with a small party of grim faced men.

As they passed through the city and saw the people dividing their goods with their dark masters, the grim looks grew darker, as the prophecies of Abinadi seemed to come to the minds of the men in spite of themselves. Giddonah shook his head to rid his fancy of the sound of crackling flames and the clear tones of a prophet foretelling bondage and misery and humiliation for those who would not repent.

But they had not gone far into the

forest when they met a large body of returning men. These, too, were grim of face and in their looks was mingled shame and determination. But Noah was not among them, nor were any of his priests. They halted at sight of Giddonah's party and their spokesman exclaimed, "Are you all that are left of our people?"

"Many are left, and few are slain," Giddonah replied, and then told them briefly what had occurred. "But where is the king," he added.

The spokesman hesitated and dropped his eyes at this question from the king's favorite nephew. Then he answered resolutely.

"Noah is dead," he said. "We had not gone far when the thought of the fate of our wives and loved children came to us and we demanded of the king that he return and lead us to fight for them or at least die with them. But he would not. And we remembered all the oppression and misery of his reign and took him and tied him to a stake and burned him."

"Abinadi," murmured Giddonah, sadly. Then he asked, "And his priests? What of them?"

"We realized that they were as guilty as the king, but Amulon was too quick witted for us. He saw our thoughts before they came to us, and urged his fellows to flee with him while we were watching the death of the coward Noah. They are gone into the forest. We shall hear no more of them."

But they did hear more of the priests. Reports that a small body of men were continually stealing food and cattle and weapons came frequently to Limhi, always with the suggestion that it must be Amulon's band. But Limhi was busy rearranging the affairs of the kingdom and restoring as nearly as possible the just reign of Zeniff. He did away with the industry of wine raising almost entirely and substituted the more useful arts of grain, cattle, and sheep culture. Drunkenness be-

came almost unknown in the land, and idlers were set to work. The hard terms of their bondage oppressed the people, but as the month passed they began to realize that in spite of their heavy tribute, Limhi's rule was making them more contented and giving them the comforts, if not the luxuries of life. And the bitter jealousy stirred in the hearts of the unfortunate by the privileges and luxuries formerly enjoyed at the court, gave way to a realization that the king and the laboring man had very little difference in their degree of comfort. So certain a leveller is misfortune.

Gideon, as quietly as possible, trained soldiers in small companies. The making of armor and weapons was encouraged by the king, and in two years there was hardly an able bodied man in the nation who was not trained and equipped as a soldier. And though Limhi assumed none of the grand manners or glittering, jewel studded robes his father had worn to cause respect in the hearts of the humble, the love of the people for their democratic king grew like the love for his grandfather.

Then came the day when Limhi, watching from the tower as was his daily habit, saw far away, but unmistakable, an approaching body of Lamanites. He knew that they were better equipped, with the products of Nephite armor makers, than the former army had been, but there was none of Noah's cowardice in the heart of his son. Calmly Limhi informed his general of their foe's approach, and quietly Gideon gave the orders that should assemble their army. So when the Lamanites entered Shemlon expecting the easy conquest they had known before, they were met by a resolute army instead of dancing maidens, and in the faith with which Limhi had inspired his men, the Lamanites were driven to flight.

Giddonah, pursuing them, leaped

over a heap of slain. But he noted something familiar in one face below him, and turned back. It was Laman, the king, left for dead. With a joyful shout, he called his men to him and showed them what he had found. And while he bound up the gaping wounds to stop the flow of blood, the news was spread that the king of the Lamanites was taken and would be judged by Limhi.

In response to the Nephite care, Laman recovered consciousness and stood to answer the stern accusation of his bondsman who demanded to know why he had broken covenant.

"We came to avenge a crime committed by Nephites," he answered, "and we do not consider that it is we who have broken the covenant of peace, but your own people. Know, O Limhi, that in the borders of the forest is a beautiful spot where the daughters of the Lamanites go to dance and sing and express the joy of youth. Many times has my own sister returned laughing from their excursions. But the last time they went they did not return. Only one who was fleet of foot and quick in a contest came to me, and told how as they were dancing a body of Nephites, dressed in skins and poorly armed, sprang upon them as they danced and carried off twenty-four of the most beautiful maidens of my people. Abish alone escaped to tell us of this outrage. You have been called a just man, O King—judge, then, if we are not right in seeking vengeance for this wrong committed by Nephite against Lamanite."

Limhi bowed his head in thought a moment and then responded, "You are right, O King, and it is my people who have broken the covenant. But you say I am called just. This, then, shall be my justice. I shall order that a search be made throughout all my land and those who have done this thing shall be found. And when they are found I will turn them over to you for punishment. If this is done, shall your armies return in peace and we remain unmolested?"

But Laman's agreement was interrupted by Gideon who begged a word with Limhi, urging his faithful services as justification for his interruption. Then he reminded his king of the priests who were known to by skulking in the forest, of their many thefts from their former friends, of their natures, and the fact that they had been two years now away from the society of women—they who had been the most licentious in the wicked court of Noah.

Realizing the wisdom of his argument the two kings decided that Nephite and Lamanite should make common cause against the hated priests and hunt them as wild beasts were hunted, death being their fate as soon as they were caught.

Laman was satisfied, but hearing the word that his armies were seen to be rallying again to the attack, he proposed that he go out with a party of Nephites to tell the story to his people and pacify them. Gladly Limhi agreed, and once more the Lamanites returned to their own homes without counting the Nephite dead they had hoped to see.

(To be continued.)

Love

"Into our work for others we can take nothing greater than love, for love is a wonderful guide and teacher. Skill and experience are worth little without it, and toil and sacrifice never could make up for its lack. There is courage and healing, strength and inspiration in the mere fact that some one loves us and cares for what we are doing."

Little Stories of Married Life

By Elizabeth Cannon Porter

VII—PA'S CHRISTMAS

Pa's morning mail was not conducive to appetite. After perusing it, he pushed away his oatmeal—Pa has never got used to the grapefruit—and tackled the ham and eggs in a dispirited way. The Moss family took their breakfast in relays and he and Wilbur, his second son, were usually the first at the table. However, Ma had drawn the line at Edith breakfasting in bed, continental fashion.

As he gulped his food the contents of his mail ran worriedly through his mind. There was a notice from the bank advising him that his note was due. He would have to take care of that. There was a letter from the Commercial club asking for a contribution for advertising the town. Also a petition from the United Charities for funds. There was a drainage assessment due. He would have to put a second mortgage on the land to pay it. His eldest son, Ed, had written a long letter. He wanted a loan to buy an interest in a garage. It was just two years since Ed had departed with his bride. With all the arrogance of youth, and in love, they expected to do a great deal better than their old-fashioned parents. Mr. Moss thought Ed might do well with a garage as he seemed to know more about automobiles than anything else. He ought to take out some more insurance, both to protect his family and his creditors. It was unfortunate that money was so tight. He had a chance to get a herd of Herefords that had belonged to a bankrupt cattleman. The bank had a lien on the stock and wanted Mr. Moss to take them over. On these thoroughbred white-faces he saw a chance to make some money.

On top of all this it was Christmas

and his children were home for the holidays. By direct demand and subtle suggestion they let their wants be known. Mother, who belonged to that class of women who like to deck themselves in the skins of wild animals, had come to the conclusion that she needed a set of sables to maintain her standing in the community. Edith wanted to visit a friend in Long Beach. "It is so wonderful to sail out of the snow-banks of Utah into the palm trees of Southern California," she explained. Wilbur was wondering how to bone the "old man" for a hundred dollars. A fraternity fellow needed so much now-a-days. Eleanor wanted a new evening gown for the sorority ball. Everyone had seen her old one. There was a perfect beauty of cerise and silver in Cooper's window.

Edna desired a string of wax-filled pearl beads and a new coat. Although she was under the flapper age she had a new coat every year. Bruce, who was of an athletic turn, needed a sweater, ice skates, a coasting sled, a baseball and a pocket knife. Even little Dorothy, who already had all the paper dolls ever printed, had discovered another set which she loudly demanded.

From overheard plottings Pa judged that the children were planning to give their mother and him silverware. He already deplored that they had so much silver on the table and so little in the bank. Of one thing he could be certain, it would all come out of him as the fountain source. Whatever else went by the boards, mother should have her sables. She deserved them, for her majestic figure was the Rock of Gibraltar on which the turbulent waves of the family beat unceasingly.

Mrs. Moss brought in a pot of hot chocolate and announced: "Mr. Mills

and Mr. Bois have come to take you up to the reservoir. Be sure to put on your muffler and rubbers." Pa remembered that it was the day they were to inspect the new reservoir that held the town's water supply. They were to see how the cement work withstood the frost before they settled with the contractor. So Pa hastily donned his overcoat and joined the men.

Five hours later another automobile with all the sides up stopped before the Moss place. From it they took the unconscious figure of Mr. Moss and carried it into the house. There had been an accident and, as is often the case, it was the innocent people that suffered. On rounding a curve on the steep road they had almost crashed into another car coming down. The driver of the other car had failed to sound his horn and he occupied the middle of the road. To avoid a collision the chauffeur of the car occupied by the Moss party flung his machine to the outer edge of the road. For a moment it hung on the edge, then by its own weight lurched into the valley. All of the occupants of the car were hurt.

Bereft of his active mind the limp little figure of Pa was a pitiful thing. His neck was scrawny and his gray hair was thin. Mrs. Moss, with the fortitude of the mother of a large family, undressed her stricken mate and got him between the sheets of the big Mahogany bed. She assumed charge of the sick-room. Wilbur ran her errands. Edith went down stairs to answer the door and the telephone. The doctor came and after a thorough examination of the patient pronounced a fracture at the base of the skull and probable internal injuries.

Eleanor sat in her room before the

gorgeous gown suspended on a hanger. The light played on its silken sheen, but it seemed like an accusing spectre to the frightened girl. Eleanor had had it sent home and charged it to her father. She felt a strange sinking of the heart when she realized that perhaps there would be no father to pay the bill. Bruce went into the back yard and cut a great deal of kindling wood. Dorothy's wails rent the house. She was her father's pet.

In the days that followed while the frail little body fought for life and the mind lay still in its dark chamber, a chastened family tip-toed through the large house.

Christmas morning, through a fairy-like world of fresh snow came Michael Collins to inquire after the health of his friend. Brilliant, magnetic and charming he had risen by sheer virility through the stages of miner, smelter man, foreman, county commissioner, until now he was the political boss of the Republican party of the district.

Mrs. Moss, regal in taffeta silk, came down to meet him.

"How is Mr. Moss?"

"Much better, he has regained consciousness."

"He is rational?"

"Perfectly. The first thing he said was that he couldn't afford to die. He then insisted on dismissing one nurse and turning out two of the lights."

"I'm right glad to hear that. The boys are talking of running him for Congress. They don't know of a man who could represent us better."

Wilbur, passing through the hall at that moment, beheld the amazing spectacle of his matronly mother drying her eyes on the lapels of Collins' coat while that Beau Brummel of the West reassuringly patted her shoulder.

He who loves goodness harbors angels, reveres reverence, and lives with God.—*Emerson.*



EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
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SALT LAKE CITY, DECEMBER, 1922

Christmas Reflections

"Glory be to God in the highest,
And on earth, peace,
Good will toward men."

—Luke 2:14.

For more than nineteen centuries the strains of this indescribably beautiful anthem, which heavenly hosts sang when announcing the coming of the Prince of Peace to this earth—His own world—have been repeated by children of men, in song and story, in prayer and oratory, wherever the blessed name of Jesus is known and revered.

But peace has not yet come to the world as a whole. The forces that opened war in heaven, and were cast out, are still a controlling influence in the affairs of this sphere.

After four years of the most savage warfare of history, in which blood was shed by all the instruments ingenuity and scientific application could devise, a cry of agony arose from the very heart of mankind, for peace. The eminent statesmen gathered at Versailles heard it and tried according to the best wisdom they had, to banish war from the earth, as Lucifer had been hurled from his place in heaven. But their plan, though well-considered and practical as a beginning, was almost overwhelmed in an avalanche of narrow-

visioned national greed and partisan selfishness. The result is that we are still spending billions on armies and navies and war paraphernalia. Crime, like a tidal wave, is rolling over the face of the earth. Anarchy is rampant in many countries. Race hatred, a kind of spiritual intoxication, clouds the better judgment in the very councils of the nations. Men's hearts, in many instances, are, literally, failing them "for fear, and for looking after those things which are coming on the earth." (Luke 21:26.)

What is the cause of it all?

There is but one answer to that question, but that is all-comprehensive: *Men are trying to get along without God.*

Speaking for the Christian world, we are, in fact if not in theory, rejecting revelation, both ancient and modern. Refined infidelity occupies many pulpits and dominates, very largely, our schools and institutes of learning. Scientific theories, destructive of faith in God as he is revealed in His Word is offered instead of religion. The training of the youth in the world is toward disbelief, and no falsely so-called philosophy, no system of ethics, no amount of psychology, can take the place of the gospel of Jesus Christ as a foundation for the human society.

As Latter-day Saints we have been led to look for the conditions we now see around us. But we are not discouraged. The foundations for the Kingdom of God are firmly laid, and they will remain.

Our duty is clear. It is to win the world for the Prince of Peace, with the gospel of peace. It is our special duty to teach the children the principles of the gospel, including obedience to parents, reverence for mature wisdom, kindness, humility, and all the "fruits of the Spirit." (Gal. 5:22-26.)

In the meantime, we know that the Lord rules, notwithstanding the ap-

parent power of the adversary. The time for His second coming is drawing near. And therefore we joyfully greet each other at this time of joy. Peace and redemption will come. In the words of the poet:

"These are thy gifts, All-potent King,
And these the blessings of thy sway;
So bells may peal and carols ring,
And hearts rejoice on Christmas day.
Nor shall the angel-music cease
From heaven to earth—Good will and
Peace."
J. M. S.



SIGNS *of the* TIMES



By J. M. Sjodahl

ANOTHER "SCRAP OF PAPER"

No sooner had the Kemalists assumed control at Constantinople, than they issued new arrogant demands on the European Powers, ignoring the Mudania treaty. On Nov. 4 they notified the former allies that no war ships would be permitted to enter the Dardanelles without their consent, and that their flag must be saluted. At the same time, as reported, they were preparing an invasion of western Thrace, in open violation of the agreement referred to.

The demand and the alarming report came as an unexpected thunderbolt. The peace congress scheduled to take place at Lausanne, Switzerland, Nov. 13, was postponed for the time being, and M. Poincare, the French premier, summoned Marshal Foch, to confer with him on plans for military measures against the Turks, if such should be necessary.

If, as is to be feared, the Kemalists are backed by the enemies of civilization who at present direct the Russian masses, there is trouble ahead. The chancellories of Europe are seriously alarmed over the prospect of a Russo-Turk combine, backed by German "moral" support, which would mean the desolation of the Balkan States and possibly another world war.

A RUSSIAN CELEBRATION

The Russian autocrats have just celebrated the fifth anniversary of their revolution. One feature of the festivities was a military parade and

display of arms and ammunition of all kinds, at Petrograd. There were present about three hundred anarchists from forty-five different nations—some from the United States—attending a congress of the so-called Third Internationale, and the display was made for their edification. Eye-witnesses describe the endless files of soldiers and sailors, all in fine uniforms and well drilled, as very impressive, and that was, of course, what the whole miserable performance was intended to be.

Russia has, for some years, been dependent on the charity of the world for food and clothing. But notwithstanding the magnificent contributions from America and other countries, eleven million Russians have perished by war, famine, pestilence, and "red" rule massacres since 1914. Now it has been made clear to the world that, while the people were begging for bread, the rulers had means enough to build up and maintain a costly fighting machine by which to menace the peace and safety of mankind. That is what outside charity has helped them to do!

ARMISTICE DAY

On Nov. 11 we observed "Armistice Day," though perhaps not with marked enthusiasm.

Four years have passed since the armies of Europe and America laid down their swords on the blood-drenched battlefields of France. But peace has not yet come. In England in the political arena, the struggle between giants has just begun. France is, ap-

parently, on the verge of financial disturbances, facing a huge deficit without new sources of revenue. In Italy, the constitutional government has been overthrown by a faction of which little is known except that it is in the hands of young men, mostly ex-soldiers, who demand a new social order and a great Italy, from a military point of view. The Balkans are seething with danger, as an active volcano. And there are in the world, no great leaders in view, who can be depended upon to put principle above personal advantage, or the welfare of mankind first.

A magnificent opportunity was lost to the world when the great thought, born at Versailles during the deliberations that followed Armistice Day, was almost smothered in partisanship. President Anthony W. Ivins, in his sermon during our last general conference expressed himself to this effect:

"Ridicule it as you may, make light of it, oppose it, but the fact remains that never, in the history of modern times has such opportunity been held out to the people for the establishment of peace, as that which has come in our day. Humbled in sorrow and mourning, when the time came that war might have been forever suppressed when conditions might have been established which would have made war impossible, the nations refused to listen. Again they started in the broad road which leads to destruction. Again selfishness, pride, love of power, the exalting of one nation above another, menaces the world and the civilization which is upon it." —Conf. Rep. Oct. 7, p. 93.

That describes exactly the present situation in language of which any statesman might have been proud.

THE LEAGUE OF NATIONS

However, the League of Nations is not yet dead. The organization has rendered invaluable service in the disposition of such questions as the boundary dispute between Lithuania and Poland, and the neutralization of the

Åland Island between Finland and Sweden. It may yet take up the Near East problem if permitted to do so.

It has also been active in another direction. It has an international labor office, the object of which is to improve the condition of the laboring classes throughout the world. It is working for legislation for the regulations of the use of the white phosphorus, which is dangerous to the health of match workers, standardization of hours of labor of women; night work; child labor; and the regulation of employment of women before and after childbirth. The League is also gathering useful statistics relating to finance, transportation, navigation, hydroelectric development and other power, navigation of the air and a score of other subjects.

Bonar Law, the new British prime minister, has just declared that his government would try to give the League "greater scope for activity, than it has had," and I believe French sentiment is in favor of a similar policy. In this country a conference of the Interallied Veterans' Federation, representing fifteen million veterans of eight different nations, signed a pledge, Oct. 28, in New York, binding the organization to support *all* movements which look toward international peace. These are some of the straws which indicate the direction of the wind.

The great idea of the League, if not the Versailles league itself, will be realized some day. Orson Pratt, on one occasion, made this prediction:

"The day will come when * * * the kingdoms of this world will be united in one, and the kingdom of our God will govern the whole earth and bear universal sway; and no power beneath the heavens can prevent this taking place." —*Jour. of Dis.*, Vol. 3, p. 71.

This we believe. And, therefore, we pray unceasingly: "Thy kingdom come. Thy will be done on earth, as it is done in heaven."

SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Note: The registration for this Prelude and Postlude is given in the "Course for Organists" in the Choristers' and Organists' Department of the October issue of the Juvenile.

(Organists may use prelude and postlude of their own choice for February, if desired.)

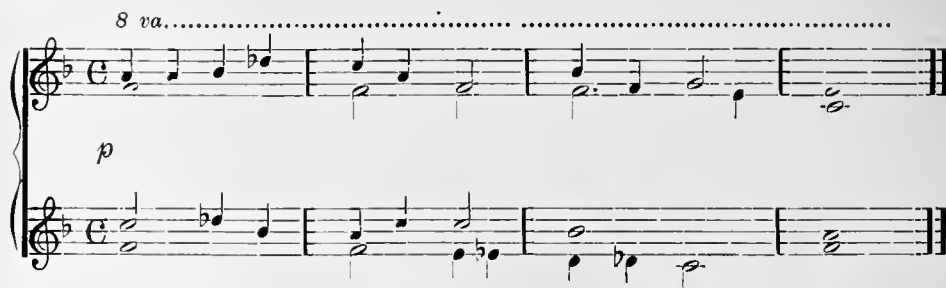
TRACY Y. CANNON.



SACRAMENT GEM FOR FEBRUARY, 1923

While of these emblems we partake
In Jesus' name of for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

Postlude



CONCERT RECITATION FOR FEBRUARY, 1923

(John 14:9)

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father.

Uniform Fast Day Lesson for February,
1923

Why do I believe that there is a personal Father in Heaven.

In presenting this topic, teachers

would do well to dwell somewhat fully on the attributes of our Father in Heaven. Man is glorified by his good qualities. If a man is loving, merciful, ambitious, intellectual and idealistic, he goes far in the world, even though physically

inferior. Too often in our teaching we neglect this phase of our Father's personality, the emphasis being entirely on the fact of His being endowed with a body.

Point out the scripture that sustains our view that God is personal. Deut. 4:31, says, "For the Lord thy God is a merciful God." His love is beautifully portrayed in Deut. 7:7; Psalms 69:16; John 16:27; I John 3:1, 4:8, 16, 19.

Our Heavenly Father is as necessary to our full and complete life as our earthly father is to our family life. Without a belief that He hears and answers me when I call upon Him in sincerity and faith, the world, nature and my relations with mankind would be meaningless.

I believe He is personal because I need some perfect, personal ideal on which to mould my life and action. Believing that He is personal and can reward me I strive to be perfect. "Be ye perfect as your Father which is in heaven is perfect" was the admonition of the Savior. This means, that one is to strive for perfection in one's personal qualities as God is perfect in His.

I believe he is a perfect, personal being, for Jesus said, "He that hath seen me hath seen the Father." Jesus was a perfect being. He is the perfect revelation of God in the flesh.

Finally, I believe He is personal because of His glorious appearance to the young Prophet Joseph Smith at the beginning of this dispensation.

PROMOTIONS

Promotion day—January 7th—will be, to our Superintendents and teachers, one of the most trying periods of their Sunday School work. To successfully move forward the various classes, making the necessary changes in texts, departments and teachers, without offending some pupils or causing rebellion on the part of certain groups, requires tact and skill. All the good judgment and wisdom possessed by our devoted workers will be called into play; but if these qualities are exercised the day will be passed successfully, without a hitch.

If there should arise difficulties in the Intermediate departments it will be because the schools have not carried out the suggestions of the General Board that two classes be maintained in each de-

partment—the first and third, or second and fourth years. Of course, if there is only one class in, say, the First Intermediate department, and this class is moved up January 7th to the third year, the pupils promoted from the Primary Department into that class will be two years under age. The same would apply to the Second Intermediate department. Our whole system of advancement is based upon a class for each two years in the course, and if this system were followed there would be no difficulty except the slight difference of one year in the Kindergarten Department as referred to by Superintendent David O. McKay and for which he suggests a solution.

Now, if through failure to keep the schedules recommended by the General Board or for any other cause, difficulties arise, superintendents and teachers should act with caution. In maintaining the discipline and order of the school they should as far as possible keep within the age schedule; but due consideration should be given to the size, intelligence, and group associations of the pupils. Boys and girls should be inspired with a desire to master all of the prescribed lessons of the Sunday School course. In the day-school this is enforced by law, but in the Sunday School the only law back of us is love and persuasion.

The following is Superintendent David O. McKay's recommendation for the solution of problems arising from promotions and advancements:

The General Board's age, class and department guides for promotion purposes should be adhered to more closely than heretofore. Each class should retain its identity through the four years of each department, and not be combined with the class two years ahead or behind, and in order to avoid confusion, age adjustments should be confined to the Kindergarten department where the children are less age-conscious than in higher departments. This may require that pupils be kept in the Kindergarten department in some cases until they are seven years of age, before a promotion year arrives, but this should be done in order to give the pupils the right start into the other departments. Any repetitions of courses by pupils in the Kindergarten class would not be objectionable. It would be necessary, too, to maintain two classes in the Kindergarten department, one for beginners and one for older pupils.



SECRETARIES' DEPARTMENT



A. Hamer Reiser, General Secretary

ARE YOU READY?

Are you ready to make your annual Sunday School report? If you are, it means that

- (a) You know how to go about it.
- (b) You have the necessary forms.
- (c) Your records are complete and up-to-date.

(d) You have resolved to set aside the required time to do the work.

If all this is true, your stake secretary will receive your ward report on, before, or very soon after the tenth of January, 1923; and the General Secretary will receive the report for your stake on, before, or very soon after January 20, 1923.

Then everybody will be happy, and, as the boys used to say "sittin' pretty."

It's up to you!

If you are not ready in the ways mentioned, it's not now too late to get ready. But now is the time to do it!

You may learn what you need to know about compiling the report by reading the instructions in the Secretaries' Department of the October and November issues of the Juvenile Instructor.

You may get the necessary forms from your stake secretary, to whom a supply has long since been sent.

You may get your records in complete shape preparatory to the making of the report by—well, you know well enough.

The making of the necessary resolution and the setting aside of the necessary time is entirely up to you.

When in doubt about any phase of the report, you have your superintendency and your stake secretary to consult. If you need help of any kind, you will find your superintendency able to provide it. In all this, you know well enough how fortunate you are.

The way is clear; the goal is in plain view; and the time to arrive is well known and near; action is the first step.

Surely there will be none tardy, and not a single failure.

We secretaries have adopted the very adequate slogan: "Don't make excuses; make good!" So we'll all toe the mark, and when it's all over, we'll all be there to do the shouting.

Nineteen—Thirty-One—Thirty-Nine

Nineteen Sunday School officers and teachers were enrolled in the Hillspring Ward Sunday School of Alberta Stake, according to the 1921 Annual Report. Sometime during this year a Sunday School at Twin Butte was organized, which was made a branch of the Hillspring ward. This branch has not more than a dozen Sunday School officers and teachers, so altogether in the Hillspring and Twin Butte Sunday Schools there are about thirty-one Sunday School workers.

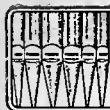
These figures are interesting in view of the fact that the Juvenile Instructor agent in that ward fifteen days after the Juvenile Instructor Subscription campaign began sent in thirty-nine subscriptions for Hillspring and Twin Butte in one lot. To date this is a record.

Though the month of November will be gone by the time this magazine reaches you, the campaign will not really be over, but rather in a sense it will be just begun. For the quota attained in November may be lost in December or January, if some subscriptions are allowed to expire and not be renewed. Our slogan "as many subscriptions in the ward and stake as there are Sunday School workers," though initiated in November, is really our 1923 slogan. It will, therefore, be possible for other schools to set their record against the record of the Hillspring school. It is very likely that other schools between now and the end of November (it being not the middle when this is written) or before the first of the new year will threaten Hillspring's record.

If any there are, who have already attained as good a record, we would like to know of them.

The drying up of a single tear, has more of honest fame, than shedding seas of gore.—*Byron*.

He who has no mind to trade with the devil should be so wise as to keep away from his shop.—*South*.



CHORISTERS' and ORGANISTS' DEPARTMENT



Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Peterson

FEBRUARY

Special Fast Day Song: "The Lord is My Shepherd"

UNION MEETINGS

The music program for the Sunday Schools for 1923 will be a vigorous campaign for the introduction and development of four-part singing. A beginning in this important innovation was made at the Conventions of this year, but comparatively few of the schools of the Church have made much progress with it, and the great majority have made no attempt at it.

This committee has found in a survey made recently that the work is succeeding best in those stakes where monthly union meetings are being held. These meetings are the logical place for the stake Sunday School chorister and organist to meet the ward Sunday School choristers and organists, and discuss their problems with them. It is impossible for the stake chorister to put this work over if he does not meet with his ward choristers. There is strength in unity of purpose and if the ward choristers separately and collectively, are united with the stake chorister there will be found very little difficulty in overcoming any objections to the work which may exist in the minds of superintendents and teachers.

There will be a song a month analyzed in the Juvenile during 1923, and the work will be done particularly with the development of four-part singing in mind. If the choristers are to receive benefit from this course, it will be absolutely necessary that they meet to discuss and apply in practice the suggestions that will be offered. The purpose of the analysis will be to make more clear the beauty of our songs musically; to assist our choristers in presenting and teaching songs from the standpoint of part-singing, to give our songs a more worthy place in our worship, and to create ultimately a higher standard of congregational singing.

If the suggestions are studied and applied faithfully and with conviction, even one year ought to show a rebirth of singing such as we have never seen before.

No stake board is fully organized until there is a stake chorister and a stake organist, whose responsibility it is to have

charge of these departments in the union meeting. Our survey has shown that it is practically impossible to follow out the General Board suggestions if these officers are not functioning.

The course for organists is also of such a nature that the course as outlined in the Juvenile cannot be pursued unless the organists of the stake meet as a class under the leadership of the stake organist. This should not be neglected.

In stakes where the auxiliary organizations meet monthly or quarterly in connection with the stake Priesthood, if there is no time allowed for department work under the present plan, the Sunday School choristers and organists should find a time when they can meet monthly for the discussion of the Juvenile outlines in their respective departments. If the work is undertaken with sufficient enthusiasm, there is no reason why this time cannot be found.

It is suggested, therefore, that the matter of the monthly union meeting be the official order of business with choristers and organists, during December, so that all plans necessary for a proper beginning of 1923 may be made, and the four-part work and the organists' classes be begun promptly and vigorously pursued in 1923.

COURSE FOR ORGANISTS

By Tracy Y. Cannon

Lesson XV.—An Example of Difficult Transcription

Many sacred song accompaniments are so constructed that they have a richness of color quite suggestive of pipe organ accompaniments. This is often accomplished by a clever use of full chords with a low base and a judicious employment of the damper pedal. In accompaniments of this character the chords move rather freely from one part of the key board to another, thus employing many tones of different octaves. At the same time the use of the damper pedal allows the overtones of the strings to become active, thus giving a sonority of tone color, which, combined with the low base tones, produces that devotional atmosphere which is so characteristic of the pipe organ.

Odd as it may seem, accompaniments of this kind are often most unsuitable and ineffective when played on the pipe organ without considerable rearrangement. And they are especially ill-suited to the reed organ because this instrument is lacking the deep pedal tones which give so much majesty to the pipe organ.

Now, since the reed organ has neither the advantages of the deep pedal tones of the pipe organ nor the sustaining effect of the piano damper pedal, most chords that appear in an extended or spread-out position must be rearranged so that their tones may come within the reach of the hand. Also the chords which are played first one octave and then sustained by the damper pedal while they are repeated in another octave must usually have their positions so altered that their sustained character may be preserved without the use of the damper pedal. It must be admitted that often the music loses much of its breadth and sonority when thus adapted to the reed organ. The task of the reed organist is to so transcribe piano music for the reed organ that the original effects intended by the composer are as nearly perfectly preserved as possible.

Perhaps one of the most difficult piano accompaniments to transcribe for the reed organ is the song "O Dry Those Tears", by Del Riego, published by Chappell and Company. The pupil is advised to get a copy of this song in the key of F and carefully compare it with the changes given in this lesson. Wherever a change is made seek to find the reason for it. Also try other changes yourself and compare the effect. The changes made in this lesson are in the direction of simplicity. If you are an advanced organist it may be that you will be able to find more effective changes than are here given.

Before comparing the piano copy with the examples here given number the whole piece in groups of 4 measures as follows:—a figure 1 over the first measure, a figure 5 over the fifth measure, a figure 9 over the ninth measure; and so on throughout the piece. Only those measures that need changing will be considered.

Measures 1 to 9.

The evident intention of the composer is to sustain the f's in the bass, throughout each measure by means of the pedal. That the chords may not be too detached sustain part of the tones and repeat others as follows:

Figure 1.



Play measures 9 and 10 like 1 and 2. Measures 11 and 12 are almost like 3 and 4.

Measures 14 to 17.

In measure 15 the octaves should be played as legato as possible. For the hand that is not too small, the changes of fingers on the upper notes, as indicated, will be comparatively easy. On the lower notes of the octaves glide the thumb from one key to the next, thus making a smooth connection between the tones. Be sure to sustain the a's.

Figure 2.



Measures 24 to 30.

The piano accompaniment here is impossible of smooth execution on the reed organ. Considerable re-arranging of the chords is necessary to get an effect that even approaches the original. The changes given in Fig. 3 should be studied carefully and the music played very lega-

to. Notice the rest in the left hand part in measure 25.

Figure 3.



In measure 31 transpose the first octave c in the left hand one octave higher and sustain the upper c throughout the measure. In measure 32 play the left hand octave g one octave higher. Omit the lower a in the first chord in right hand. Measures 33, 34, 35, should be played as follows:

Figure 4.



Measures 37 and 38 are similar to some of those already discussed and should therefore cause no trouble. Sustain the dotted half note in measure 39 throughout the measure.

Nothing new occurs in the second verse until measure 72. In this measure it is necessary to transpose the left hand chords to the right hand in order to keep the low f's in the base and at the same

time preserve the motion. The fingering given is practical and is comparatively easy if the chords are played a little staccato. But the eighth notes should be played legato.

In measures 73 to 77 it is necessary to thin out the chords considerably and to make the wide spread chords in the left hand in order to play legato and keep, in a measure at least, the sonority intended by the composer. Play legato and be sure to observe the tied notes as given in Figure 5.

Figure 5.



In measure 79 disregard the grace notes. Measure 80 requires care in order to get the legato intended. Note carefully the tied notes.

Figure 6.



With the hints given it is believed the organist who is somewhat advanced can, with study, play an acceptable accompaniment to this song on the reed organ. Let this lesson be a guide in all transcriptions. It will be seldom that more difficult problems are encountered than are found in this accompaniment. If this lesson is to be of real profit it will be necessary for the organist to understand the reason for every change made.

My Redeemer, Just and True

(SACRAMENTAL.)

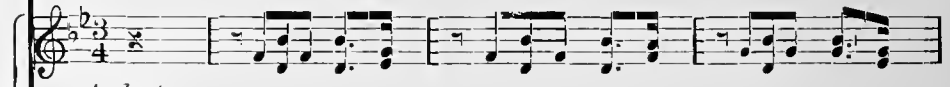
DUET—Tenor and Alto.

Andante.

Words and Music by JAMES HOOD.



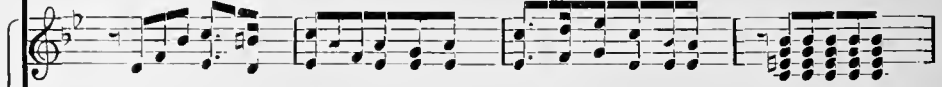
1. My Re - deem - er, oh Thou cru - ci - fied! Precious Sav - ior, Ho - ly
2. Thou who bore the cross 'mid scorn and wrath, Free from mur - mur - ings that



Andante.

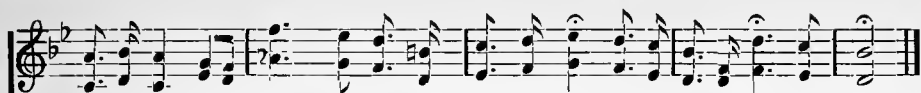


One! Thou a - lone most ho - ly, jus - ti - fied, Now ex - alt - ed to a
day; Thou who trod redemption's thorny path, God-like through such ago-



throne. O thou matchless God and friend of man, Thou who wrought Redemption's
ny. Suffering all that life or death could give, Pa-tient - ly that man a-





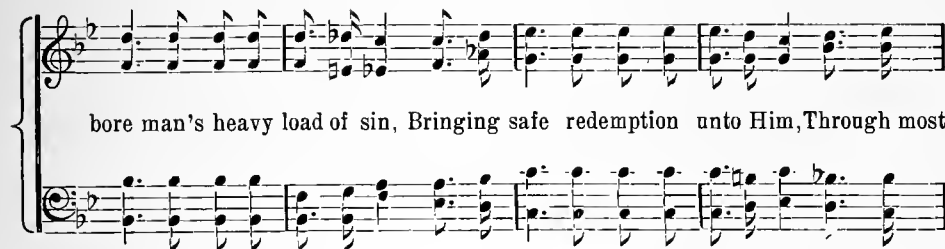
lofty plan, And deigned to rescue fallen man, My Redeemer, just and true.
gain might live, And rise triumphant from the grave, My Redeemer, just and true.



CHORUS.



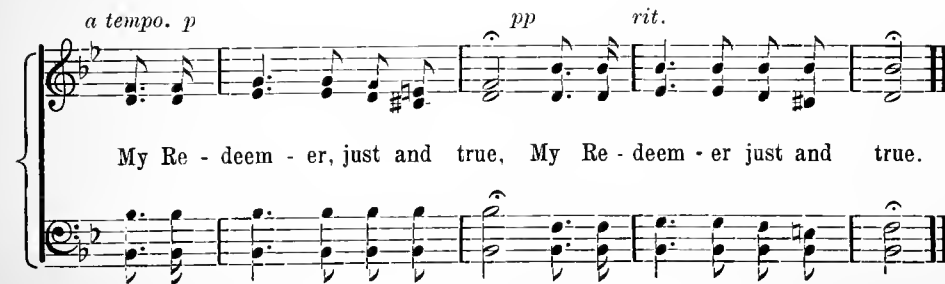
My Re-deem er, just and true, My Re - deem-er, just and true, Thou who



bore man's heavy load of sin, Bringing safe redemption unto Him, Through most



trying days this boon to win My Re - deemer just and true.



My Re - deem - er, just and true, My Re - deem - er just and true.



MISSIONARY SUNDAY SCHOOLS



Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

LESSONS FOR FEBRUARY, 1923

Theological Department

February 4—Uniform Fast Day Lesson.
February 11—Chapter 3 of Text.
February 18—Chapter 4 of Text.
February 25—Chapter 5 of Text.

Intermediate Department

February 4—Uniform Fast Day Lesson.
February 11—Chapter 4 of Text.

February 18—Chapter 5 of Text.
February 25—Chapter 6 of Text.

Primary Department

February 4—Uniform Fast Day Lesson.
February 11—Why the Rainbow is in the Sky.

February 18—How God Accomplished His Purpose.

February 25—What a Righteous Man's Prayers Accomplished.

(See Primary Department this issue)



PARENTS' DEPARTMENT



Henry H. Rolapp, Chairman; Howard R. Driggs, N. T. Porter, E. G. Gowans, Seymour B. Young, Charles H. Hart, George N. Child, and Milton Bennion

TO PARENTS' CLASS TEACHERS

Acceptance of your positions involves definite obligations and responsibilities toward the membership of your class. You must be a leader. Before presenting yourself before your class, you must know the lesson—not merely by having read it with your eyes but by having argued it out in your own mind and to your own satisfaction. Then, and only then, are you in a condition to reason out and discuss the lesson with your class. The following subject matter is for the entire month and may be directed in such manner as time and inclination of the class may direct.

WORK FOR FEBRUARY

Chapter XIX—Dealing with Moral Crises

A moral crisis is an experience or a condition involving a conflict that suggests a necessity, or offers an opportunity for dealing with spiritual or character values. For examples see text, pp. 221 and following.

Moral crises arise in every family. A crisis is just as truly a part of the educational process as is the orderly, gradual, method of development. Two courses are open in times of moral crisis. One is to bend our efforts to settle the situation as quickly as possible. The other is to regard the crisis as a time of spiritual quickening, a chance for the best kind

of training. Character comes by development. The child is in the world to grow to the fulness of his powers. Every crisis is part of the struggle. You have no more right to expect your child to be a mature Christian, than you have to expect him to be born six feet tall. A moral crisis is a lesson. It can not be successfully met as an isolated instance, but must be seen as a part of the educational process.

Will is the central and essential quality of character. It should be developed and safe-guarded in every home. Parents should first be sure they are right in all directions and requests. Second, they should help children to see the right. Third, they should help children to will the right.

Anger is the emotional feeling of extreme discontent and opposition. The angry anti-social person is most emphatically an irreligious person. There can be no love of his brother man while that spirit exists. When young children exhibit anger, parents should deal with it in the light of the future as well as the present. They should help children to think out the causes, to practice self-control, to govern temper; to see the pain of hatred, the misery of life without friends; and to appreciate the courage of the apology.

Topics for Discussion

1. Distinguish between "natural depravity" and natural immaturity.

2. What two methods may be employed in meeting moral crises? Which is superior, Why?

3. How can you help your child to see the right? To will the right? To do the right?

4. Why is it important that in its early experiences the child's reactions must be right?

5. Is there any element of anger which it is desirable to retain as a permanent characteristic? Why?

6. What advantage comes from habituating children to the acknowledgment of errors, acts of rudeness, or display of temper?

7. To what extent will mere instruction be effectual if the parent himself gives way to fits of anger?



THEOLOGICAL DEPARTMENT



John M. Mills, Chairman; Geo. H. Wallace, Robert J. Judd, and Albert E. Bowen

First Year—The Apostles of Jesus Christ

FEBRUARY LESSONS

First Sunday, February 4, 1923

Uniform Fast Day Lesson

Second Sunday, February 11, 1923

Text: Chapter 3.

Aim: The work of the Lord is for those of humble spirit.

I. The nature of the call of the Apostles.

1. What was the procedure employed?
2. What was the source of the Lord's knowledge concerning the men called?

II. The call of Peter.

1. Who he was—his occupation.
2. A man fitted to receive instructions from his Master.
3. A man impulsive and ready for action.
4. For further attribute see text—Smith's Bible Dictionary under "Peter"; and Canon Farrar's "Life of Christ."

III. The call of Andrew.

1. See subheads above.
2. A man of quiet mien.
3. Same references except in Dictionary see matter under head "Andrew."

IV. James, The Son of Zebedee, or the great.

See text and Smith's Dictionary under head "James".

Note: Be sure to have class fix in mind firmly these three men.

Third Sunday, February 18, 1923

Text: Chapter 4. (See Smith's Dictionary for each of these characters.)

Aim: Same as last Sunday.

I. The call of John.

1. Called the beloved.
2. His occupation.
3. His nearness to his Lord.
4. His wish, never to die.
5. Farrar's tribute to John.
6. His great message—"Love."

II. Phillip called.

1. The fifth call to the service by the Master.
2. His work with the Master.
3. A sincere believer but constantly required proof.

III. Bartholomew, or Nathanael.

1. A man of great faith.
2. An Israelite in whom there was no guile.

Note: Again emphasize the necessity of connecting these three with the three studied last Sunday.

Fourth Sunday, February 25, 1923

Text: Chapter 5.

Aim: Same as in first lesson for month.

- I. The seventh Apostle called—Thomas.
 1. He came from Antioch.
 2. Very devoted to his Master and the work to which he had been called.
 3. A man apparently not understanding the full import of Christ's mission and not having sufficient faith to give him an understanding of the resurrection.
 4. His mission.
- II. The call of Matthew the publican.
 1. Matthew known as Levi.
 2. From the beginning showed great faith in his Master.
 3. A great writer and a wonderfully active missionary.
- III. James—the Little—son of Alphaeus.
 1. Very little known of him.
 2. Not to presume that he was not an active man.
 3. The fact nothing appears about James emphasizes the need of cultivating friends in whose lives we mean something even though busy with our affairs.

Advanced Theological

Introductory

The book of Doctrine and Covenants has in all probability been studied less, by the various organizations of the Church and quorums of the Priesthood than has any other of our four standard Church works. This has resulted in a regrettable ignorance concerning the book and its contents. Many Gospel truths fully revealed in this book only, are frequently ascribed by Church members to the Bible or the Book of Mormon. A saying has arisen, "That the Book of Doctrine and Covenants contains such advanced doctrines that it is suitable only for the study of those who are mature."

This is largely due to the peculiar nature of the book. The revelations that it contains were given at irregular intervals, as the Church or certain of its members needed special instruction from on High. They deal with a great variety of subjects; some of which are fundamental in the plan of salvation, while others possess little value for the present age, though they were of great importance to the people of the day in which they were given.

The revelations, because of their fragmentary historical nature, can not be used successfully as a guide in the study of Church history; they are not a consecutive, logical exposition of the complete Gospel system, and therefore, can not be studied page by page without a

considerable loss of time and enthusiasm. The book differs from the Bible and the Book of Mormon in that it does not pretend to record the history of a people or of individuals, and is therefore, almost devoid of the narrative element.

The peculiarities of the book of Doctrine and Covenants are those of necessity possessed by any volume which contains within its covers, the doctrines given during a short period of time, to meet the varying conditions of a Church which is built upon continuous and progressive revelation. It is incomplete, yet perfect so far as it goes.

However, none of our standard Church works excels the book of Doctrine and Covenants in the clearness with which important doctrines are presented, in the beauty of many of its passages; in the sublimity and solemnity with which the purpose, progress and destiny of the latter day work are drawn, and in the presentation of convincing evidences of the divine authenticity of the work of the Prophet Joseph. A study of this book, according to some good plan, would richly reward the efforts of the members of the Church.

First Sunday, February 4, 1923

Uniform Fast Day Lesson

(See Supts. Dept.)

Second Sunday, February 11, 1923

**Lesson 4. Second Division—Secs. 21-37
April, 1830—December, 1830**

- 1 The organization of the Church. Sec. 21; H. C., 1, p. 75-79; C. J. S., p. 75-77
- 2 The Colesville persecutions, Sec. 24; H. C. 1, p. 88-103; C. J. S., p. 86-90.
- 3 The mission to the Lamanites. Sec. 32; H. C., 1, p. 118-120; C. J. S., p. 98, 99.
- 4 The command to go to Ohio. Sec. 37; H. C., 1, p. 139; C. J. S., p. 103, 104.
- 5 Duties of some early members.
 - a Oliver Cowdery and others, sec. 23; H. C., 1, p. 82.
 - b Emma Smith, sec. 25.
 - c Joseph Smith and others, sec. 26.
 - d The Whitmer family, sec. 30; H. C., 1, p. 116, 117; C. J. S., p. 98.
 - e Thomas B Marsh, sec. 31; references as above.
 - f Ezra Thayer and Northrop Sweet, sec. 33; H. C., 1, p. 126; C. J. S., p. 99, 100.
 - g Orson Pratt, sec. 34; H. C., 1, p. 127-128.

- h Sidney Rignon, sec. 25; H. C., 1, pp. 128-131; C. J. S., p. 103, 104.
- 6 Instructions relative to building up the Church.
 - a Baptism, of outside the Church, invalid, sec. 22; H. C., 1, p. 79, 80.
 - b Sacrament, sec. 27; H. C., 1, p. 106-108.
 - c Revelations for Church and individuals; the case of Hiram Page, sec. 28; H. C., 1, p. 109-111; C. J. S., p. 95-97
 - d The destiny of man and the earth, sec. 29.

Third Sunday, February 18, 1923

Lesson 5—Third Division—Secs. 38-56—January, 1831-June, 1831

- 1 Conference called for June, 1831. Sec. 44; H. C., 1, p. 157; C. J. S., p. 113, 114.
- 2 The purchase of lands in Ohio, sec. 48; H. C., 1, p. 166, 167.
- 3 Inheritances apportioned to Snints in Ohio, sec. 51; H. C., 1, p. 173, 174.
- 4 The Thompson, Ohio, branch directed, sec. 54; H. C., 1, p. 180, 121; C. J. S., p. 114.
- 6 Revelations to Individuals.
 - a James Covill, secs. 39, 40; H. C., 1, p. 143-145.
 - b Lemon Copley and others, the shakers, sec. 49; H. C., 1, p. 167-169.
 - c Sidney Gilbert, sec. 53; H. C., 1, p. 179, 180.
 - d W. W. Phelps, sec. 55; H. C., 1, p. 184-186; C. J. S., p. 114, 115.
- 7 Instructions relative to building up the Church.
 - a The last days, sec. 38; H. C., 1, p. 140-143; C. J. S., p. 105.
 - b A bishop called, sec. 41; H. C., 1, p. 146; 147; C. J. S., p. 105, 106.
 - c The law of the Church, sec. 42; H. C., 1, p. 148-154; C. J. S., p. 106-108.
 - d One revelator to the Church (the case of the woman, Hubble), sec. 43; H. C., 1, p. 154-156.
 - e Signs of Christ's coming, sec. 45; H. C., 1, p. 158-162; C. J. S., p. 111.
 - f Gifts of the Holy Ghost, sec. 46; H. C., 1, p. 163-165.
 - g Spiritual manifestations, sec. 50; H. C., 1, p. 170-173.
 - h A Church historian called, sec. 47; H. C., 1, p. 166.
 - i Concerning the rebellious, sec. 56; H. C. I., p. 186-188.
- 1 The land of promise.
 - a The journey, H. C., 1, p. 188, 189; C. J. S., p. 115.
 - b The city of Zion, sec. 57; H. C. I. p. 189, 190; C. J. S., p. 116.
- 2 The return.
 - a Commanded, sec. 60; H. C., 1, p. 201-203; J. C. S., p. 120-121.
 - b Parting of the company, sec. 61; H. C., 1, p. 103, 204; C. J. S., p. 120.
 - c The meeting with the Elders, sec. 62; H. C., 1, p. 105, 206; C. J. S., p. 120.
- 3 The Book of Doctrine and Covenants.
 - a The preface, sec. 1; H. C., 1, p. 222-224.
 - b The testimony of its truth, sec. 67; H. C., 1, p. 224-226; C. J. S., p. 123.
 - c The appendix, sec. 133; H. C., 1, p. 229-234; C. J. S., p. 124-126.
 - d Bearers of the manuscripts appointed, sec. 69; H. C., 1, p. 234, 235; C. J. S., p. 126.
 - e Stewards of the book, sec. 70; H. C., 1, p. 235-237.
- 4 Explanations of scripture.
 - a First epistle to the Corinthians, sec. 74; H. C., 1, p. 242.
 - b John's revelation, sec. 77; H. C., 1, p. 253-255.
- 5 Revelations to individuals.
 - a William E. McLellin, sec. 66; H. C., 1, p. 220-2221; C. J. S., p. 123.
 - b Orson Hyde and others, sec. 68; H. C., 1, p. 227-229.
 - c Joseph Smith and Sidney Rigdon, sec. 71; H. C., 1, j. 238-239; C. J. S., p. 126.
 - d Jared Carter, sec. 79.
 - e Stephen Burnett, sec. 80.
 - f Frederick G. Williams, sec. 81.
- 6 Instructions relative to building up the Church.
 - a Organization in Jackson county, sec. 58; H. C., 1, p. 191-195; C. J. S., p. 117-119.
 - b Correct living, sec. 59; H. C., 1, p. 300, 301.
 - c The gathering to Zion, sec. 84; H. C., 1, p. 211-214.
 - d On prayer, sec. 65; H. C., 1, p. 118.
 - e The bishop's duties, sec. 72; H. C., 1, p. 239-241; C. J. S., p. 126.
 - g To missionaries, sec. 75; H. C., 1, 242-246.
 - h Vision of the glories, sec. 76; H. C., 1, p. 245-253; C. J. S., p. 126, 127.
 - i The order of Enoch, sec. 78; H. C., 1, p. 255-257.

Fourth Sunday, February 25, 1923

Lesson 6. Fourth Division—Secs. 57-81, 1 and 238, July, 1831—March, 1832



SECOND INTERMEDIATE DEPARTMENT



*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo Fairbanks,
T. Albert Hooper and Alfred C. Rees*

First Year—Church History

LESSONS FOR FEBRUARY

First Sunday, February 4, 1923

Uniform Fast Day Lesson
(See Supts. Dept.)

Second Sunday, February 11, 1923

Lesson 4—The Sacred Plates From which We Received the Ancient American Scripture

Pupil's Text, "A Young Folk's History of the Church," Chapter 4.

Teacher's References: Evans' "One Hundred Years of Mormonism" Chap. 3 and 4; "History of the Church," Vol. I, Chap. 2 and 3; "A New Witness for God" Vol. I, Chap. XI, p. 180-185, Vol. 2, Chap. 4-8.

Review Lesson 3.

Each teacher should:—

Prepare an outline touching the salient points of the lessons.

Keep the outline simple so that the whole narrative may be kept in mind without reference to the written words:

1. Reed's Hill or Mormon Hill as known today has an interesting ancient history.

2. Joseph Smith regularly visited the hill with a wonderful reward for his faithfulness.

3. The sacred charge and its care.

4. Interpreting the sacred record and the vicissitudes encountered.

5. The significance of this record to us and God's protecting care in saving it till our day.

6. Urim and Thummim. Ex. 28:30; Ezra 2: 63.

Third Sunday, February 18, 1923

Lesson 5.—The Book of Mormon, the Sacred Record of Ancient America

Pupil's Text: "A Young Folk's History of the Church" Chap. 5.

Teachers' References: "One Hundred Years of Mormonism," page 85—Talmage's "Articles of Faith," Lectures 14 and 15; Robert's "A New Witness for God," Vol. 2; Chapter 9.

Review Lesson 4.

The lesson today tells the whole story

of the Book of Mormon in a single chapter. The likelihood is that one may get deeply interested in some detail and fact to give a complete and connected story. If possible get the pupils to give the successive events. If you desire to divide the lesson into topics you may assign one to each of several children.

There is much material to be condensed into a short space and will require a well prepared outline.

Above all else, try to impress the pupils with the sacredness of the record and its significance to us as a people, and our obligation in turn for the divine favor extended unto us. Try to inspire faith in this great work and a testimony of its truthfulness.

Fourth Sunday, February 25, 1923

Lesson 6—Testimony of the Divinity of the Book of Mormon—The Three Witnesses

Pupil's Text: "A Young Folks' History of the Church," Chap. 6.

Teacher's Reference:—"One Hundred Years of Mormonism" pages 73-85; Roberts' "A New Witness for God," Vol. II Chapters 15-19 inclusive.

Review Lesson 5.

This is an excellent lesson filled with faith-promoting incidents and possibilities. Every teacher should use great pains to be thoroughly prepared. It is a rare opportunity at biography, but unfortunately crowd too much into one short lesson, therefore, the need of careful preparation. Be to the point, be specific, be thorough. Better than almost any other lesson this one will inspire faith and give knowledge to be used in missionary work. Try to realize as your aim the title of this lesson.

Third Year—"What it Means to be a 'Mormon'"

First Sunday, February 4, 1923

Uniform Fast Day Lesson

See page 663 for details. Teachers, if this lesson is properly assigned, your fast day lesson can be one of the most instructive and enjoyable of the month.

Uniform Fast Day Lesson**Lesson 3.—Making a Religion Worth While**

Text: Chapter 3 of the text.

Have the pupils read the twenty-first chapter of Matthew in preparation of this lesson.

The Lord says that faith without works is dead. See James 2:14-26.

No faculty we have, will develop or even remain with us if it is never used. Even our muscles must be worked and exercised if they shall develop. Food must be eaten if it is to build up our bodies. So with our religion, unless we work it, exercise it and put it into practice it will not grow or develop.

Have the pupils bring incidents from their daily experiences to carry home the thought of this lesson.

Third Sunday, February 18, 1923

Lesson 4.—The Teachings of Jesus Christ

Text: Chap. 4 of the text book.

What is Christianity? Have someone look up the Dictionary meaning.

A thorough preparation can be had on the part of the pupils if the text in the book is carefully studied and the scripture passages there referred to read.

What are the greatest commandments? See Math. 22:35-40.

Have your pupils discuss some of the things in Mormonism that exemplify true Christianity.

Fourth Sunday, February 25, 1923

Lesson 5.—Christ's Church

Text: Chapter 5 of the text book.

In your preview assign to the entire class the responsibility of being able to answer the sixth question in the text book, page 30.

The class should also learn to repeat the sixth Article of Faith.

Read the twelfth chapter of First Corinthians.

What organization did Christ have in His Church among the Nephites.



FIRST-INTERMEDIATE DEPARTMENT



George M. Cannon, Chairman; Josiah Burrows, John W. Walker and Adam Bennion

First Year--Book of Mormon**LESSONS FOR FEBRUARY****The Story of the Nephite People**

(Outlines by William A. Morton)

First Sunday, February 4, 1923

Uniform Fast Day Lesson

Text: Why do I believe that there is a personal Father in Heaven?

(See special article in Superintendents' Department.)

Second Sunday, February 11, 1923

Lesson 4—Nephi and His Brethren

Text: I Nephi 2: 3:1-9.

- I Lehi and his family in the valley of Lemuel.
 1. Camp in the valley.
 2. Lehi erects an altar and makes an offering to the Lord.
 3. Lehi's appreciation of the goodness of God.

- II Lehi's concern for Laman and Lemuel.
 1. Cause of his concern.
 2. His words to Laman.
 3. To Lemuel.

- III Nephi's prayer in behalf of his rebellious brothers.
 1. Nephi's prayer.
 2. The answer.
 3. The Lord's promise to Nephi.

- IV Lehi's dream.
 1. Commanded to send his sons back to Jerusalem for brass plates.
 2. The custodian of the plates.
 3. What the plates contained.
 4. Why the Lord desired Lehi and his family to have the plates.
 5. Attitude of Laman and Lemuel.
- V Nephi exhibits sublime faith.
 1. Nephi's reply to his father.
 2. He persuades Laman and Lemuel to do as the Lord has commanded.
 3. The sons of Lehi start on their mission.

(See "Juvenile Instructor" December, 1916, p. 828.)

Aim: The cultivation of gratitude a commendable trait—in this is shown our love for parents and a higher power.

Illustration: Teachers may make observations of incidents in community life, where gratitude has been shown.

Application: Teachers may ask children in what manner they may show gratitude in their daily lives.

Third Sunday, February 18, 1923

Lesson 5.—How Nephi Obtained the Brass Plates

Text: I Nephi 3:10-31; 4.

I Laman tries to get the plates, but fails.

1. Sons of Lehi on the outskirts of Jerusalem.
2. The casting of lots. Lot falls on Laman.
3. Laman fails in his effort to obtain the plates.

II Nephi's unshaken faith.

1. Laman's report.
2. Three of the brothers become discouraged and decide to return to their father.
3. Nephi's declaration.
4. His proposition accepted.

III The second attempt results in failure.

1. The sons of Lehi collect their father's riches.
2. They offer Laban the riches in exchange for the plates.
3. Their offer is rejected.
4. Laban tries to take the lives of the sons of Lehi.
5. The young men abandon their riches in order to save their lives.
6. Laban secures the treasure.

IV Sam and Nephi beaten.

1. Laman and Lemuel become angry.
2. They proceed to beat Sam and Nephi.
3. They are reproved by an angel.
4. Promise made by the angel.

V Unbelief of Laman and Lemuel.

1. Laman and Lemuel doubt the angel's promise.
2. Arguments they used.
3. Nephi's reasoning.

VI Promise of the angel fulfilled.

1. The brothers return to the city.
2. Nephi, led by the Spirit of the Lord, undertakes the work alone.
3. Nephi finds Laban lying in a drunken stupor.
4. Nephi disguised as Laban secures the records.

5. Nephi's promise to Zoram.

6. Zoram's promise.

VII. Return of the sons of Lehi.

1. The sons of Lehi return to their father and mother.
2. Sarah's rejoicing and testimony.
3. Lehi offers sacrifices and burnt offerings.
4. Contents of the brass plates.
5. Lehi a descendant of Joseph, who was sold by his brothers.

Aim: "For I know that the Lord giv-

Application: Teachers, show children of men, save he shall prepare a way for them, that they may accomplish the thing which he commandeth them."

Illustration: May be obtained from Hebrews, Chapter 11; The journey of the Mormon battalion; lives of our leaders; Lincoln and other notable characters.

Application: Teachers, show children how to apply the truth of this lesson.

Fourth Sunday, February 25 1923

Lesson 6.—Rebellion in the Wilderness

Text: I Nephi 7; 16:7; 10:1-11.

I Lehi's dream.

1. The Lord commands Lehi to send his sons back to Jerusalem.
2. Object of the trip.

II The sons of Lehi in the home of Ishmael.

1. The sons of Lehi explain to Ishmael and his family the object of their visit.
2. The Lord softens the heart of Ishmael and his household.
3. Ishmael and his family decide to leave Jerusalem and cast their lot with Lehi and his family.

III Rebellion in the wilderness.

1. Rebellious spirit exhibited by members of the company.
2. Nephi reminds his brothers of the great things which the Lord has done for them; he tells them about the conditions of the people of Jerusalem, what the Lord had decreed concerning the city and its inhabitants, and pleads with Laman and Lemuel not to return.
3. Laman and Lemuel bind Nephi with cords.

IV How Nephi's prayer was answered.

1. Nephi exhibits great faith and courage.
2. He prays to the Lord for deliverance.
3. His prayer is answered.

V Nephi forgives his brothers.

1. Laman and Lemuel attempt to seize Nephi.

2. They are prevented by other members of the company, who plead with them in Nephi's behalf.
3. Laman and Lemuel ashamed of their conduct.
4. They kneel before Nephi and beg his forgiveness.
5. Nephi freely forgives his brothers.
6. The journey resumed.
7. Lehi offers sacrifices and burnt offerings.
8. Marriage of the Sons of Lehi.

Aim: Faith and prayer a power in time of need. True devotion finds its reward.

Illustration: Children may relate incidents of prayer having found its reward.

Application: Suggest to children how evil can be overcome with good.

Third Year--Life of Christ

First Sunday, February 4, 1923

Uniform Fast Day Lesson

Text: Why do I believe that there is a personal Father in Heaven?

(Teachers are urged to study the suggestions given in Superintendents' Department of this issue.)

Pupils of this department are old enough to readily understand the references given on page 663 referred to. They are approaching the age at which Joseph Smith offered his famous "first prayer" of which we so often sing in the Sunday School, and can appreciate the great vision given him, our strongest illustration of the truth that God is a personal being.

Second Sunday, February 11, 1923

Lesson 4.

Text: "A Life of Christ for the Young."
—Weed.

Chapter VII of Text "The Early Home of Jesus"; also Chapter VIII of Text "The First Journey to Jerusalem."

Suggestive aim: True Greatness does not depend upon place of birth, nor childhood surroundings. We suggest that the teacher consult an encyclopedia or other work of reference for description of the town of Nazareth and of Galilee the portion of the Holy Land in which the boy Jesus lived.

Third Sunday, February 18, 1923

Lesson 5

Chapter IX of Text "The House of His Heavenly Father;" also Chapter X of Text "Jesus the Carpenter."

Suggestive aim: Youth is the time to serve the Lord. (Luke 2:41-51.) The visit to the Temple, and his wisdom there exhibited indicate His growing desire to be "about His Father's work." Teachers may inspire their pupils with the example of Joseph Smith seeking the Lord in prayer at the early age of 14; also of youthful missionaries, President Joseph F. Smith at age of 16; and others of whom the teachers may know.

Fourth Sunday, February 25, 1923

Lesson 6.

Chapter XI of Text "The Desert—The Jordan" also Chapter XII of the Text "The Baptism and Temptation of Jesus."

Suggestive aim: Strength does not come from never knowing temptation but from resisting every temptation when it comes.

For Baptism: Matt. 3:13-17; Mark 1:9-11; Luke 3:1-22.

For Temptation: Matt. 4:1-11; Luke 4:1-13; Mark 1:12-13.

Sacramental Reverie

By Mrs. Alice Morrill

Oh bless and sanctify this bread
Dear God, Thou great eternal One,
That it may bring to those who eat
Remembrance of Thine Only Son.
That we may do His holy will,
A sacred promise to fulfil.

This water sanctify to all
Who may partake. Oh, may we now,
With faith complete, and willing trust,
Keep His commands—a sacred vow.
May we with Him one spirit be,
Through time and all eternity.



PRIMARY DEPARTMENT



*Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence Horne Smith,
Bessie F. Foster and Mabel Cook*

LESSONS FOR FEBRUARY, 1923

First Sunday, February 4, 1923

Uniform Fast Day Lesson

Subject:—Why do I believe that there is a personal Father in heaven?

Reference: Superintendent's Department of this issue.

Aim and Memory Gem: If I love Him He will love me.

Song: "O Thou Kind and Gracious Father" D. S. S. Song No. 33.

Point of Contact: Have you ever noticed that one whom we love and show that we love, is sure to love us? Do you love your father? How do you show him that you love him? Yes by obeying him, by trying to please him, by doing things for him.

Lesson:

What other Father have we? Yes, our Heavenly Father—the Father of our spirits, with whom we lived before we came here on earth as little babies. We don't remember that, but we really had a beautiful home in heaven, with a Father who loved us very dearly. Who made this beautiful earth on which we live? Yes, that same Heavenly Father, and he has done many wonderful things for us. He wants us to live such good lives that sometime we may go back and live with Him forever. In our lessons we will learn of the most wonderful thing He did for us—the giving of His Son, the Lord Jesus Christ, who came to this earth, taught the way to live to show our love for the Father, then died to make it possible for us to go back to Him.

Application:

To whom do we pray? In whose name do we pray? Yes, we pray to the Heavenly Father in the name of His Son Jesus. This is one way we show Him that we love Him. Then what does He do for us? Yes, he blesses us, so we know He is a real Father, and that He loves us.

Lesson 4.—Most Wonderful City

Text: Gen. 5:18-24; Pearl of Great Price, Moses 6:21-67; 7.

References: "Bible and Church History Stories" or "Stories from the Old Testament."

Aim and Memory Gem: "Blessed are the pure in heart; for they shall see God."

Outline:

- I. Enoch—Descendant of righteous line through Seth.
- II. The call of Enoch.
 1. The Lord appears.
 2. Enoch's humility and call.
 3. Made a seer.
- III. Enoch's missionary work.
 1. Preaches of Jesus who was to come.
 2. How received.
 3. Power given to Enoch.
- IV. The building of Zion.
 1. The people and the land blessed.
 2. Unity—no poor—all pure in heart.
 3. City of holiness.
- V. A most wonderful vision.
 1. The flood.
 2. The coming of the Lord.
 3. The wicked in prison.
 4. God wept.
 5. God's promise.
- VI. Zion fled.
 1. God walked and talked with Enoch 300 years.
 2. Took the city to heaven.
 3. Promise of return.

Second Sunday, February 11, 1923

Lesson 5.—Why the Rainbow is in the Sky

Text: Gen. 6. 7. 8:1-17; Moses 8:15-30.

References: "Bible and Church History Stories"; "Stories from the Old Testament"; "Bible Stories", Laura Ella Cragin.

Aim: Our Heavenly Father guides and protects those who obey Him and seek His counsel.

Memory Gem: "I do set my bow in the cloud, and it shall be a token of a covenant between me and the earth."

Outline:

- I. Condition of the earth and its people.
 1. Wickedness.
 2. God's displeasure.

- II. Noah.
 1. Descendant of Enoch.
 2. Humble and obedient.
 3. God's love for Noah.
- III. The flood predicted.
 1. The reasons for the flood.
 2. Noah builds an ark and points way of escape.
- IV. The ark.
 1. Noah shows his faith by his works.
 2. Stores ark with food and "Two and two of all flesh."
- V. The deluge.
 1. Duration—Result.
 1. Ark rests on land.
- VI. God dries up the water.
 1. The raven and the dove.
 3. Noah leaves the ark—Thanksgiving.

Third Sunday, February 18, 1923

Lesson 6.—How God Accomplished His Purpose

Text: Genesis 11:1-9.

Reference: "Bible and Church History Stories," "Stories from the Old Testament."

Aim: "Man cannot thwart the purposes of God."

Memory Gem: "The earth is the Lord's and the fulness thereof, the world and they that dwell therein."

Outline:

- I. Condition of the earth after the flood.
 1. Cities and homes destroyed.
 2. Choosing site for new home.
- II. Building of the city.
 1. Attitude of the people.
 2. Dependence on their own strength.
- III. Probable Reason for Building Tower.
 1. To reach heaven.
 2. To make name for themselves.
 3. Protection from flood.
 4. Military defense.
- IV. Construction of Tower.
 1. Material.
 2. Probable size and shape.
- V. Confusion of Tongues.
 1. The Lord's purpose.
 2. Result.

Fourth Sunday, February 25, 1923

Lesson 7.—What a Righteous Man's Prayers Accomplished

Text: Book of Mormon, Ether 1, 2, 2, 6:1-13.

Reference: "Bible and Church History Stories;" "Stories from the Old Testament."

Aim: Our Heavenly Father hears and answers sincere prayers.

Memory Gem: "And thus will I bless thee, because this long time thou hast prayed unto me."

Outline:

- I. At the Confusion of Tongues.
 1. Jared and his righteous brother seek the Lord is prayer.
 2. Prayers answered.
 - a. The Lord's instructions.
 - b. Promised blessings.
- II. The Journey.
 1. To the seashore.
 2. Preparing to cross the ocean—eight wonderful vessels.
- III. The Promised Land.
 1. Their gratitude.
 2. Cultivate the land.

Preview of February Lessons

1. Enumerate the benefits to our whole being that will follow if we keep our minds pure.
2. What great principles are brought out in our February lessons which are fundamental.
3. Why did our Heavenly Father guide Noah? How did He guide him? What were the consequences to future generations?
4. Why did the brother of Jared leave the Tower of Babel? Contrast the blessings that came to him and his people with the fate of those who remained behind.

Note to Teachers:

Please remember that hereafter we will publish in our department only the title, text and references for each regular lesson, as our suggestions as to aim, memory gem, outlines, point of contact, story and application for each lesson is given in the book "Bible and Church History Stories," which can be secured through the Deseret Book Store, Salt Lake City, Utah, or will be found in the former book, "Stories from the Old Testament."

Man may dismiss compassion from his heart, but God will never.—*Cowper.*



KINDERGARTEN DEPARTMENT



Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love Gee

FEBRUARY

"FIRST YEAR" COURSE OF STUDY

First Sunday, February 4, 1923

Uniform Fast Day Lesson

Topic: Why do I believe that there is a personal Father in Heaven?

Aim: To create within the child a stronger faith in his Father in Heaven and to enable the child to feel the Divine influence radiating from His personal being.

References for Teachers to read: Heb. 1; Phil. 2; Gen. 1, 18:32; Exs. 24; Num. 12; Exs. 33; Deut. 9; Psalms 18:34; 89; Act 7; John 5.

I. Opening.

- a. Gathering of wraps by children.
- b. Song practice: "Let the Holy Spirit Guide;" Sunday School Song book—or "Come Ye Children of the Lord."
- c. Hymn: "God's care of all things," Patty Hill, page 16.
- d. Prayer. Create the atmosphere for prayer by having the children tell whom they thank for all their blessings.
- e. "Thanks for Daily Blessings," Patty Hill, p. 17.
- f. Rest period: It is a cold winter morning. Last night was a heavy snow fall. Sister B—an old lady lives alone. We are going on tip-toes to surprise the old lady by some kind act. What could we do? Let them suggest to take her something, clear path, etc. Then run away quickly so she can't find us. Try to create a thought of doing kind deeds for other as St. Valentine's Day is coming.

II. Group Work.

- a. Memory Gem: (See Sunday Morning in Kindergarten" page 20.)
- b. Review Sacrament Gem.
- c. Lesson: Mary's Personal God.

It was a cold bleak day in February. A great storm was raging outside, while inside, two little girls were happily playing by the fire-place, when all of a sudden Mary did something Clara did not

like. It displeased her so that she called Mary naughty names and started to slap her.

Mary turned to Clara, paused a moment, then said, "Why, Clara, don't you know that God doesn't like children that are mean?"

Clara stopped and looked at Mary and then said, "God? Who is God? and where does He live?"

"Why, Clara, don't you know? Haven't you ever heard about Him in Sunday School?"

"No, Mary, I never go to Sunday School."

"Well Clara, God lives in Heaven, and He is our Father. The Father over all. He made the plants, flowers, trees, mountains and animals. He made everything and everybody. That's why He is the Father over all."

"But, Mary, where is God?"

"Oh, He lives in Heaven."

"How do you know, Mary, you've never seen Him, nor no one else, have they?"

"Well, if God looks like a man I can't see why He don't come to earth and make us good and give us all we want, then we wouldn't have to pray for so many things."

"But God wouldn't do that, it wouldn't be right for us to have Him do everything for us. If you should go to School and have some one else do all your studying. How much would you learn?"

"Oh, Mary, I can see now. I wouldn't learn anything."

"Clara I know there is a real God in Heaven because when I pray for help I know God hears me and helps me, because I feel such a beautiful spirit come over me. Then when I go to meeting and sit quietly I can feel that beautiful peaceful influence."

III. Closing.

- a. Passing of wraps.
- b. Song: "All Things Bright and Beautiful," Patty Hill, page 17.
- b. Benediction.

Second Sunday, February 11, 1923

Lesson 4

Text: "Sunday Morning in the Kindergarten."

Subject: Valentine's Day.

Aim: Striving to brighten other's

lives brings joy and satisfaction.

Suggestions for studying the lesson:

Lead children to see the necessity for being kind to others. Oftentimes they are rude to foreigners and those of other races. Help them to overcome this tendency by putting themselves in the other fellow's place. How would they like to be treated that way?

Show them how they can put happiness into the lives of those who are crippled and ill. How they can protect birds, animals, etc., and not torment them. Read Rom. 12:10; Eph. 4:32.

I Opening:

- a. Gathering of wraps by little fairies.
- b. Song practice. Review songs last Sunday and teach "I Like Little Pussy," page 69, or Service Song, page 5; Kindergarten and Primary Songs.
- c. Song: "Good Morning Song"—Florence Page; in this issue of Juvenilye.
- d. Prayer: Create an atmosphere of being thankful that we can help others who are ill or crippled that we might be able to make someone else happy.
- e. Hymn: "God's Care of All Things" Patty Hill, page 6.
- f. Rest Period.
 1. Playing good jokes, on people by putting flowers, fruits, boxes of candy, valentines, etc., on somebody's step, knock quietly or ring bell and run away.
 2. Caring for animals, feeding chickens, pets, etc.

II. Group Work.

- a. Memory, Gem—Sacrament Gem.
- b. Lesson, Valentine's Day.

Approach to lesson: Lead children to tell what happy day is coming soon. What are they planning to do. Tell them story of St. Valentine.

1. St. Valentine (See "Sunday Morning in the Kindergarten" page 21.)
 - a. He grew older, and whiter.
 - b. He left this earth.
2. Story.
 - a. One week before St. Valentine's Day.
 - b. Afton found a candy box with lace in it.
 - c. Send Valentines.

III. Closing.

- a. Song. "Angry Words."
- b. Gathering of wraps. Children hum the tune of the song just sung while wraps are being passed.
- c. Benediction.

Third Sunday, February 18, 1923

Lesson 5

Text: "Sunday Morning in the Kindergarten."

Subject: King David and the Lame Prince.

References: I Samuel 20:14-17; II Samule 4:4, Chapter 9.

Aim: By doing deeds of kindness we bring happiness to others.

I. Opening.

- a. Gathering of wraps by little brownies.
- b. Song Practice: Continue to review song taught on the first Sun-

Good Morning Song

FLORENCE PAGE.

"Good morning, good morning," to each one we say, "Good morning, good morning, this bright sunny day;" We're hap - py, we're hap - py once more to meet, We're happy each other to greet.

day; also other songs children have learned.

c. Sing: "Good Morning Song."
(Same as last Sunday)

d. Prayer: Create atmosphere of prayer by talking about those who are ill. How can we help them to get well? To be happy and cheerful?

e. Hymn: "Father of All"—Patty Hill, page 17.

f. Rest period.
Who can think of something we can do today to make some one happy?

II. Group Work.

a. Review Memory Gem-Sacrament Gem.

b. Lesson: King David and the Lame Prince.

Approach to lesson: When it is cold and little children have to stay indoors, what can they do? How do you feel when you can't go out? Do you know of any person who has to stay in all the time? Would it be nice for us to go over and see them and tell them a story, sing a song, or chat with them, so as to help the time pass quicker? Visit one another when we are ill.

III. Closing.

a. Song—"Angry Words" (Sing the verse best suited for this lesson.)

b. Gathering of wraps.

c. Benediction.

Fourth Sunday, February 25, 1923

Lesson 6

Subject: Kindness to Our Animal Friends.

Aim: Kindness to our animal friends should be a pleasure as well as a duty.

Text: "Sunday Morning in the Kindergarten."

I. Opening.

a. Gathering of wraps.

b. Song practice: Teach "Little Lambs so White and Fair" or "Fly Little Bird," a copy appearing in this issue. Then review song taught last two Sundays.

c. Hymn. Teacher's choice.

d. Prayer. Create atmosphere of being thankful for our animal friends.

e. Sing, "God's Care of All Things," Patty Hill, page 16.

f. Rest Period.

Let the children dramatize the song learned in song practice, "Fly Little Bird."

II. Group Work.

a. Memory Gems—Sacrament Gem.

b. Approach to lesson:

Use picture of different animals. Let the children tell what they see in the picture. Then tell all they can about the animals. Have they any pets? Have them tell you all about their pets. Who gave them to them. Of what use are animals to us? Let them tell what each animal does for us. What we can and should do for them. Whom do we thank for these nice friends.

c. Story. (See "Sunday Morning in Kindergarten" page 26.)

III. Closing.

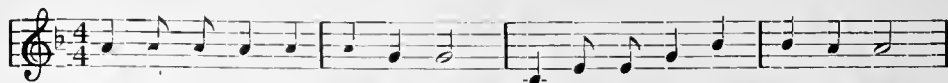
a. Passing of wraps by children.

b. Song, Children's choice.

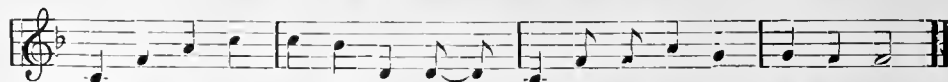
c. Benediction.

d. Good-bye song.

Fly, Little Bird



Fly, lit - tle bird, fly 'round the ring. Fly, lit - tle bird. while we all sing;
S'ay, lit - tle bird, oh, stay with me. Stay, and my lit - tle bird - ie be,



Then fly down at some one's feet, Who will sing you a song so soft and sweet.
If you do, I'll treat you well, And give you a cage in which to dwell.



A Little Bit of Christmas Spirit

By Annie Malin

"Oh dear, what a miserable Christmas I shall have," said Harry Deane to his Aunt Mary. "Father sick, away off in Arizona was bad enough, and now mother has gone to take care of him. I don't know what I shall do."

"Do?" returned Aunt Mary. "What can you do except make the best of it? Do you suppose they will be very happy without you?"

"Well," grumbled Harry, "old people don't care so much about Christmas, anyway. I just don't think it is fair."

"Let me tell you something," said Aunt Mary. "If you want to have a happy Christmas, just stop thinking of yourself and try to do something to make others happy. That is the only way to get the true Christmas spirit. Now what would make your father and mother happier than anything else in this world?"

Harry looked thoughtfully at his aunt.

"Oh, Auntie," he said after a long pause. "I know I'm selfish, and I know that mother just had to go to dad when he needed her so badly, but it certainly upset all our plans, and I know I can't have a Christmas spirit all by myself." Then he blushed guiltily. "Oh, Aunt Mary," he stammered, "please forgive me, I know that your plans are all upset, too, because of having me left on your hands."

"Well, Harry," said his Aunt, cheerfully, "let's not stop to worry over our plans being upset; instead, let's make some new ones. In that way we can certainly find some recompense, even if we can't do just exactly as we like."

At that very moment the post-man

was coming up the walk with a letter for Harry.

"It must be a letter from mother," he said; but the writing was unfamiliar. Opening the envelope the boy was soon reading his letter.

"Dear Harry:—Take pity on a lonely old woman and spend Christmas and New Year's here with me. Since your parents are away why couldn't you and your Aunt Mary keep me company? The house is so big and empty and I'm too weak after a severe illness to leave home without being a nuisance to someone. If you would care to bring a friend, there is plenty of room.

"Your mother writes me you are dreadfully disappointed, and I know what that means to a young person. Write me at once so that Milly can prepare for you. Come and bring with you a little bit of the Christmas spirit. With love to you both.—Esther Bland."

Aunt Mary had stooped to pick up a paper, which falling from the letter, had fluttered to the floor. She stood with it in her hand while Harry read the letter.

"What is it?" she asked when he had finished. He put the letter in her hand.

"It's from Aunt Esther," he said. Aunt Mary sat down weakly.

"Aunt Esther?" she said, "Well, I never—!"

"Will you go?" she asked after reading the letter.

"Will you go?" echoed Harry. Then without either answering the question Harry asked another:

"Aunt Mary, just what is the trouble with Aunt Esther?"

"Nothing's the trouble, only her pesky temper," said his aunt. "She had a good husband and son, but

she drove them both away from her. Her husband was converted to the Mormon Church when Ned was just a little fellow. Esther was very much opposed to him joining and the more he tried to make her see as he did the angrier she became. Finally they had a dreadful quarrel and Jim left town declaring that until she sent for him he would never come back. Well—she never sent for him,—she wasn't one of that kind. Ned was quite a young man when some friends persuaded him to go to Sunday School, a Mormon Sunday School it was, Harry, and when she learned of it she forbade him ever to go there again or even speak to the friends who took him there. Well, Ned was a chip of the old block, as the saying is, and he refused to do either, saying he would leave home first. Well, neither would give in and he left. From that time, because the rest of the family tried to make peace between them, your Aunt Esther has refused to have anything to do with them. She sold out her home and went to Colorado. Your mother has often written to her, but has never received any reply. The rest of them left her alone, but your mother says she is going to keep on until she gets an answer."

"What is the other paper, Aunt Mary?"

"Well, I'd quite forgotten it," was the answer, and Aunt Mary opened the paper which she still held in her hand.

"A check for our expenses," she said, "for three of us. Shall we go, my boy? She certainly seems to want us. Let's read the letter again."

"She certainly must have been very ill, and dreads the empty house at Christmas-time," she commented when she had finished reading the letter.

"Shall you invite a friend?"

"Yes, of course," answered Harry.

"Who?" was the next question.

"Ned," said Harry, "if we can persuade him to go. John Green tells me

he's in town."

"Why, Harry Dean!" ejaculated Aunt Mary. "Have you taken leave of your senses?"

"No, Aunt Mary," said the boy.

"Think of it," he went on. "Aunt Esther expressly says she wants a bit of the Christmas spirit. Really, Aunt Mary, it's a splendid plan."

Aunt Mary shook her head doubtfully. "She won't like it, Harry, and then what would happen? I'm afraid to undertake it, but it certainly would be a wonderful thing, if we can carry it out."

"Hurrah," cried Harry. "You are with me, Auntie, and I'll write the letter" at once.

So he answered the letter and thanked Aunt Esther for her kindness to a nephew who was a stranger to her.

"I know you are trying to make up to me for mother and father being away and I thank you for your kindness. I'll certainly bring a friend and see if the pair of us can make noise enough to wake up your empty house for you, and bring, too, a bit of the Christmas spirit."

"A selfish kindness on my part," mused Aunt Esther after reading Harry's letter, "for I simply can't bear to be alone. Yet how can I bear to see other boys here when I know not where my own is? Yet, it is better to have someone here, and his mother is the only one who has sympathized with me. Well, it is done and I'll simply have to make them welcome. Mary isn't a bad sort, if it wasn't for that awful religion. How that queer Latter-day Saint stuff does take hold of some people. I hope the boys aren't full of it, too."

Aunt Esther sighed deeply and was glad when her soliloquy was interrupted by Milly, the young woman who helped her with her house-work.

"Milly," she said a little later, "I've invited company to stay over Christmas and New Year's. A young nephew of mine and a friend. Also his

Aunt Mary. Please get the large bedroom ready for the boys and the one across the hall for the aunt. Harry was left in her care, so I felt that I must invite her, too."

"Well,—What are you staring at?" as the astonished Milly stood with eyes and mouth open. "Is it a crime to invite company, I'd like to know!"

"No, ma'am," faltered Milly, closing her mouth with a snap, and went about her work. While cleaning the two bed-rooms she considered the startling proposition. Company! and boys! And "Mormons" at that. Milly catching sight of her own face in a mirror, nodded to it.

"It's a miracle," she murmured, "Nothing short of a miracle, or ghosts," she added. Then Milly did something which would have astonished her mistress beyond measure if she could have seen it. She dropped down on her knees at the side of the bed and whispered a few tremulous words.

Milly was right. It was a miracle, and it was ghosts. Ghosts of days long since past when a loving husband and child were with the poor woman who had allowed a hasty temper and bitter prejudice to overcome her sense of justice.

As Milly passed the window of the room in which Mrs. Bland sat that afternoon she saw the girl smile and nod to a man who was passing the house.

"Who was that?" she asked.

"Brother Allen," answered Milly.

"I didn't know you had a brother here," said Mrs. Bland. "You told me you were alone in this place."

"So I am," answered Milly, "I mean he belongs to the same church."

"What church is it?"

"The Church of Jesus Christ of Latter-day Saints," faltered Milly.

Mrs. Bland arose from her chair and left the room without a word. She went into her own room and sank wearily down upon a chair.

"It's strange," she muttered, "how I'm always affected by even the name, and why I'm always being reminded of my trouble. I hate the name of it," she went on bitterly. "My husband, my son, my relatives, and even my hired help. It is past understanding. I suppose I'll hear nothing else when Mary and those boys get here, so I might as well get used to the thought of it."

When she went out to supper she was as sternly composed as usual. With that thought in her mind she controlled herself when after a knock on the kitchen door she heard Milly greet someone as Brother Allen.

"In my own house," she said angrily to herself, "How dared she."

But to tell the truth Milly hadn't dared. Brother Allen and a companion had simply called as missionaries, having been given Milly's name on their list. They offered to have a word of prayer with the girl and then to her consternation suggested a hymn. Milly stammered that she was afraid Mrs. Bland would be angry.

"If she objects she only has to tell us so," said Brother Allen kindly. As their voices blended in song Mrs. Bland arose abruptly. With faltering steps she approached the closed door. Noiselessly she turned the knob; then with the door ajar she went back to her seat. She had heard that hymn before, her husband had often sung it. Ned had heard it in Sunday School and hummed it. She listened until the last words were uttered. Like one in a dream she listened on while the deep voice of Brother Allen discoursed like one inspired on the principles of the Gospel. Suddenly as with a great light of understanding the soul of Esther Bland awakened and with a low cry she fell upon her knees. When Milly entered the room after her visitors had departed Mrs. Bland had gone to bed.

"She must have heard Brother Allen's talk," said the girl to herself,

and she wondered if she would be very angry with her. However Mrs. Bland made no sign.

At last the preparations for the visit were all completed and Milly could see that her mistress was excited and nervous. On Christmas Eve, just at dusk they came. Aunt Mary and Harry were the first to be greeted. "I'm very glad to see you Mary," said Mrs. Bland trembling with emotion.

"And this is Harry? You are very welcome."

After a glance at the pathetic face, Harry gave his aunt a loving kiss.

"I've brought the bit of Christmas spirit you wanted," he whispered; "be good to him, Aunt Esther."

Mrs. Bland gazed wildly at the tall form of the young man who stepped out of the shadow and held out his arms.

"It is my boy!" she cried with her arms about his neck. "It is my Ned! Oh God be praised!"

It was nearly midnight, and they still sat around the cheerful fire. Aunt Esther had just confessed to her change of heart when there was a knock at the kitchen door. Milly opened it to find Brother Allen and a companion. Hearing the voice of Brother Allen Mrs. Bland called out to Milly to bid them welcome and ask them to come in and meet her guests. As she arose to greet them, she stared at Brother Allen's companion.

"Esther," said the man, "do you mean it? Am I indeed welcome?"

In a moment she was sobbing in his arms while his hand reached out to that of their son.

"It was Harry's doings," he said in explanation. His mother wrote me of his plan for Ned and urged me to come on at the same time. Brother Allen met me and brought me here."

"Truly," said that gentleman gravely, "God moves in a mysterious way His wonders to perform." And as midnight chimed they sang the familiar hymn.

"Well, Aunt Mary," said Harry, happily, "I told you it was a splendid plan, and Aunt Esther certainly got her little bit of Christmas spirit; and so did I, thanks to you; I never had such a happy Christmas."

The Christmas Flier

By Jean Brown Fennesbeck

Once, just a few days before Christmas, the little train of cars that Santa Claus sends down each year loaded with sample toys, was hurrying from toyland to the Great City. This Christmas Flier had promised Santa Claus that she would be sure to reach the City the next day, so that the toys could be put on display in the shop windows and the children might pick out presents like the ones they wanted Santa to bring them on Christmas Eve.

The flier had to climb over a high mountain, and travel clear across the great plain on the other side before she could reach the City. So she hurried along right willingly, hoping in her heart to reach the city soon. "Toot! Toot!" went her whistle, "Ding dong" her bell, and "Chug! chug! chug!" said her engine. The little Christmas train was climbing the mountain steadily, when "Snap, bang," something had broken inside of the engine and the train stood stockstill—she could not move another inch. "Oh, dear; oh, dear!" moaned the train, "I cannot move, and I promised Santa Claus that I would take these toys to the City in time for them to be put in the shop windows. If only I could reach the round house at the station on the mountain top, perhaps someone there could mend me and I could continue my journey. Oh, dear!"

The little train stood a long time on its track hoping and longing for help to come. At length, down the mountain side on the track next to that on which the Christmas Flier stood, a great shining engine came puffing and roaring. "T-o-o-o-o-o-o-o-o-o!"

T-o-o-o-o-t! Get out of my way!" he whistled hoarsely. "Ding-dong—Move quick! Ch! Ch! The rules of the road made him slow down to pass the Christmas train, or he would have whizzed by with never a word of greeting. As he came near the Christmas train said, "Please, sir, I am sorry to trouble you, but I am in great distress. Something has broken in my engine and I cannot continue my journey. I was hurrying to the city with a load of toys to be placed in the shop windows, I promised Santa Claus I would get them there tomorrow. Now I cannot move. Will you please be kind enough to help me on to the station at the top of the mountain?"

"Will I?" snorted the big, shining engine, "Well, I should say not. I haul passenger trains over the divide. I'd be ashamed to hook onto a little dinky freight like you. *Toot! Toot!*" and the rude fellow raced off down the mountain side, puffing back a cloud of black smoke into the face of the Christmas train. She was quite abashed and humiliated. She sighed, "I am sorry I asked him for help."

There she stood all night through, unable to move, but hoping so earnestly that help would come so that she could reach the City in time for the toys to be placed in the shop windows. After many hours of waiting she heard a great freight train rumbling up the mountain side on the track beside hers. The engine was heaving and pulling with all his might for his many freight cars were loaded with brick and stone and lumber. *Toot! Too! Chug! Chug! Chug!*" he panted slowly and heavily. As the freight engine pulled up alongside of her the Christmas train could see that he was a huge greasy fellow—rather old looking, as if he had worked hard for years and years. The Flier was almost ashamed to tell him of her troubles. Then she thought of all the disappointed children there would be if she did not get the toys to the City in time. So she

told the old engine her story and asked if he could help her on to the station at the mountain top.

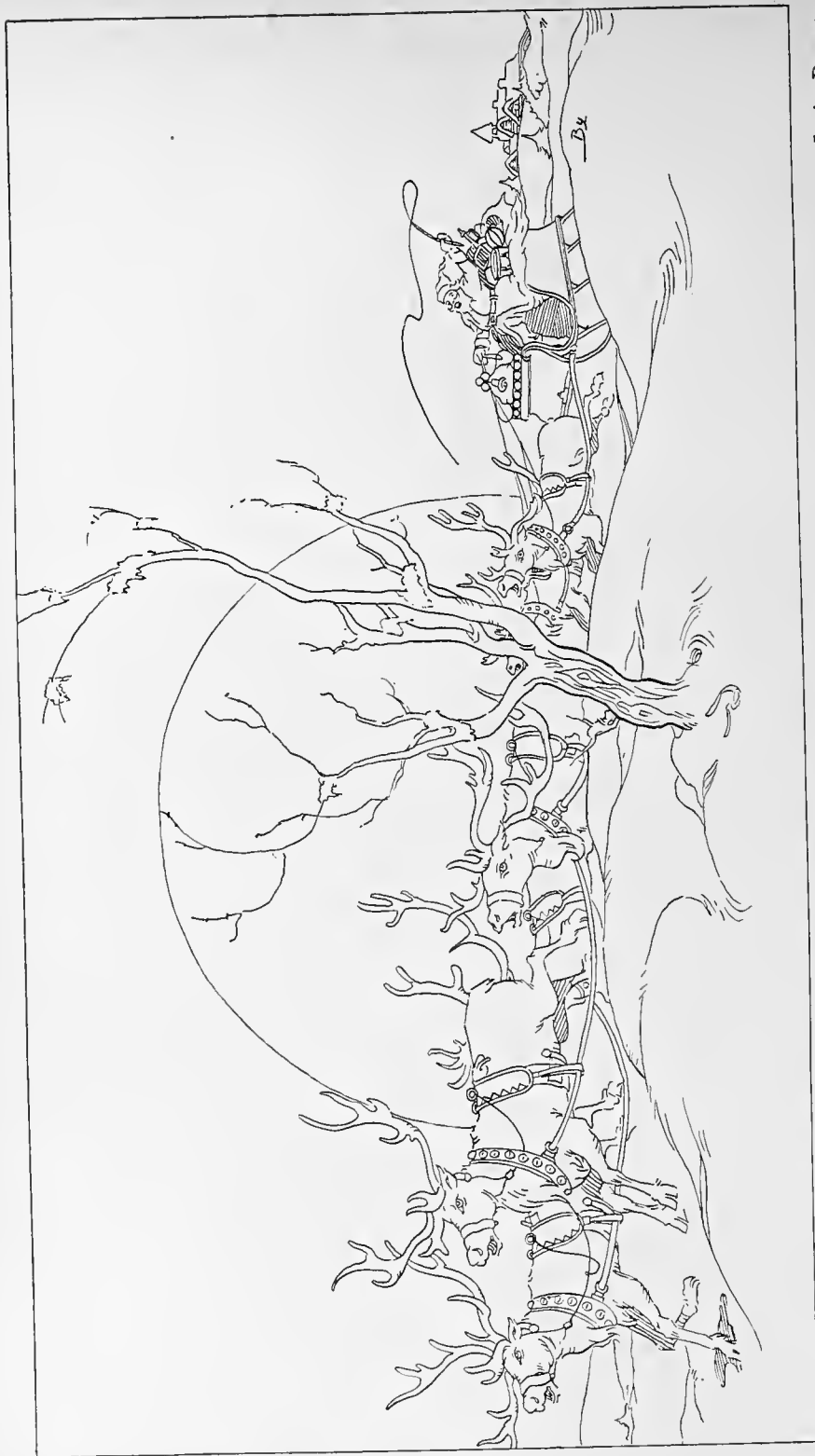
"Why certainly, madam," he said cheerfully. "I'll be glad to help you. I have to take this load of freight just to the first station, then I'll be right back." Then *"Puff! Puff! Chug! Chug!"* he went pulling his heavy load up the mountainside. He worked so hard that he soon reached the station. Then, never stopping a moment at the round house to cool off or to be oiled, he rushed back down the mountain to Santa Claus' anxious little Flier. He switched over onto her track, grappled hold of her engine with a right good will, and *"Chug! Chug!"* they were off. The little Christmas train was so light hearted that it actually made her easier to pull.

When they reached the first station the little train would have stopped for repairs, although had she done so, she would have arrived late in the city.

"Oh no," protested the old freight engine, "I'll take you safely to the end of your journey," And away he sped down the mountain and over the level plain.

In a short time they had reached the City. The little Christmas train shouted for joy, she was so happy because she had been able to keep her promise to Santa Claus, and because the toys were there in time for the dear children to pick and choose. "How can I thank you?" she said to the old engine.

"Oh, that's all right," he replied pleasantly. "I'm always glad to help anyone in trouble. You see, I figure that I may need help myself some day. Good-bye," he whistled and raced away back over the plains to the station on the mountain top. As he rolled into the round house and the machinists began to clean and oil him for the next run, they said, "Best engine in the country, this old Jim. He's hauled more freight than any other locomotive on the road. You can always depend on him to get there."



SANTA CLAUS AND HIS REINDEERS. SOMETHING TO COLOR

J. A. Bywater

Paint sky blue; moon yellow; reindeers brown; harness green; sleigh green; Santa Claus' coat red with white trimmings; mittens and cap red; trimmings on cap white; toys different colors to suit taste; windows on houses red; trees in background green; large tree in foreground brown, except where snow is indicated—leave this white; balance of picture, white.



THE CHILDREN'S BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Tommy's Resolve

Tommy was hurried off to school rather early that morning, as his mother was going to Portland. On the way he met his friend Frank.

"Oh Frank," said Tommy, "Let's play hookey; mother's gone to Portland and dad's gone on a business trip, so nobody will know. Let's go over to the old ice pond and skate!"

"Oh, but Tom, it's so far!" exclaimed Frank.

"Well, we've got all day, and anyway they won't look for us over there."

All right, here goes," said Frank, and off they trudged.

It was past noon when they arrived, tired and hot, to find the pond melted.

"Oh dear, why didn't we go to school?" whined Tom. There was nothing to do but to go back, so back they started the way they had come. On the way they met Miss Wymer, their school teacher

"Why, boys," she said, "didn't you know that today was the big school party? I'm sorry you weren't there."

"Isn't that just our luck," said Tom-

my as they passed on. "Serves us right for playing hookey."

"I'm never going to play hookey again," said Frank.

"Neither am I," said Tom.

Kathleen Louise Barnes
Age 11 Salt Lake City, Utah

The Two Snowballs

My daddy always brings me something every evening when I run out to meet him.

One winter evening when I ran out to meet him, instead of handing me some fruit or candy as usual, out of his overcoat pocket he took a snow white puppy. I named her Snowball. She was much loved by all of our family. When she grew larger, she was a real companion for me. I was not afraid to go anywhere at night if Snowball was along.

She then had a puppy but I didn't name it right away. Then sadness came. Snowball stuck a fish bone in her throat and died. I then named the puppy Snowball in remembrance of her mother.

Stella Mae Eustace
Age 10 San Antonio, Texas



Drawing by Ellen Ward
Age 12. Richfield, Utah

What can be Done by Prayer

Maybe some of you boys and girls sometimes wonder why people believe the 'Mormon' Church to be true. I will tell you one reason why I believe it is true.

One Sunday I went to meeting, and a home missionary was one of the speakers. He told some of his experiences while he was on a mission.

One day he had been having pretty

bad luck in his visits from house to house, so he knelt down and prayed that the next house he came to the people there would want to hear the Gospel. The next house he came to was a big house. He knocked and a woman opened the door. As soon as she saw him she said:

"I know who you are, you're a missionary. I just prayed for a man to come who would tell me which Church to join, and you are the one the Lord sent."

The missionary preached and told her all about our Church, and the next day she was baptized into the Church.

Terresa Haws,
Age 13. Rexburg, Idaho.



OUR FAMILY

Photo by Ina Ferrin
363 Chicago Street,
Age 13. Salt Lake City, Utah

The Brownies

The Brownies now are stirring up
The'r friends, the fairies tall.
Just wait, and they'll have some fun
On Hallowe'en this fall.
They'll dance and play, from midnight
'Til morning brightly dawns,
And then they'll scamper homeward
With many sleepy yawns.
Yes, Brownies do have lots of fun
On merry Hallowe'en,
Playing many jolly pranks,
Yet never are they seen.

Gwenever Fuhriman,
Age 12. Ridgedale, Idaho.

The History of Byron

In 1900 Byron Sessions, with other pioneers, came here to settle Byron. The town was named after Brother Sessions. My father helped build the first house in Byron and planted the first trees on the side-walk. Matt Cozzins planted the second. Either Morrell's or our house was the first finished that is still standing—I do not know which. Most of the people lived in tents that winter and for two or three years. One woman lived in a place where there were four posts set in the ground with burlap stretched around them and covered over the top with burlap and willows. When it got too cold for her and her one child, she had to move in with another family.

On the first day of June, 1902, this same woman was living not far from our place, when a hurricane came up. It was on Sunday and my oldest brother, Lorenzo, went over to get her to come to our place, and when he got there he said:

"You'd beter come over to our place, there is a whale of a storm coming."

"Aw, I'll be all right," she answered carelessly.

"Well, just come out and see, then judge for yourself," Lorenzo said.

"All right," she said, finally submitting to his coaxing, and went out. Her husband was in Church with others. She started but got only as far as Dee Davis' old stable and could get no farther.

The storm had struck!

She and Lorezo stood in front of the old stable while the wind blew her tent away and scattered her stove, beds, table, and everything she had. The wind tore the brush up by the roots and with them sent water up over a ninety foot bank. It was so fierce it tore huge branches from trees and flung them a quarter of a mile from where they were.

Apostle Woodruff rebuked the wind and although we have had bad winds since, none so bad as this one.

Some of the people hauled hay from Burlington, which was settled fifteen years before Byron, and some from what there was of Lovell for their horses and what cows they had.

With all the trials and hardships the people were more united and attended their duties better than they do now.

Gela Vail,

Age 12.

Byron, Wyoming.

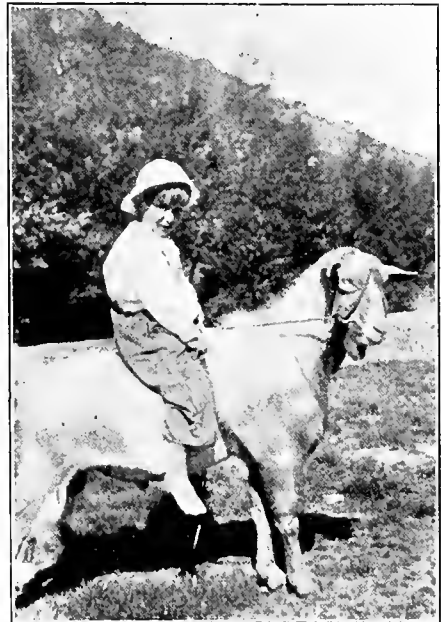


Photo by Volmar Clark

Age 5.

Clarkston, Utah

Some Folks' Way

"Clear right out of here, you little black imp," exclaimed none other than that noted personage, Miss Angelina Mirandy Lulu Briggs, as with an amiable kick a small black pup landed with a thud clear on the other side of the fence.

In all her forty years a dog had never been allowed in her yard and to

think that now this awful looking thing had actually had the nerve to come right into her kitchen was too much for poor Miss Angelina Mirandy Lulu Briggs.

Throwing a shawl over her shoulders this worthy spinster set out to tell her neighbor what she thought of folks that "couldn't keep their dogs to home."

"Why come right in, Miss Angelina," was her friend's greeting. "I was just wishing you'd drop in and see my new dog, Fido, wot Silas brought home this morning. By the way would you taste some muffins and jam I just made? 'Twas a lovely recipe."

"Oh, what a lovely dog," remarked Miss Angelina, as munching Mrs. Newell's delicious muffins, the little black dog of the recent adventure was ushered in.

Gladys Nelson,
2409 So. State Street,
Age 14. Salt Lake City, Utah



Photo by Hazel Bischoff
R. F. D. No. 4,
Age 7. Idaho Falls, Idaho

China Dick

I have a little kitty, her name is China Dick,
Once I fed her grasshoppers and she got awful sick.
But now she's well and hearty as kittens ought to be
I let her in each morning and she jumps upon my knee.

I feed her milk each morning, but she wants meat instead,
And at night she purrs around me, when I get into bed.

I love my little China, she's the best pet I ever had,

When I know she's around me I never do get sad.

Howard N. Martineau, Jr.,
Age 8. 1115 N. 14th St. Boise, Idaho



Photo by Hattie Rasmussen
Age 14. Mink Creek, Idaho

The Spelling Match

It was Friday, and the pupils were all studying very hard but one girl. She was looking at her book but she was not studying. The teacher saw this and said:

"Isabelle, have you all of those arithmetic examples worked out?"

A faint "No," was the answer, then a tear drop or two fell. Mr. Jones saw this and thought to himself, "I know the reason for those tears. They are because her mother is very sick, and they are poor and cannot afford to have a doctor."

Then a new idea came to him. It was, "Tonight I will send her some where and then I'll go for the doctor and have him to the house before she gets home."

Then he said to the pupils, "As to-day is Friday we will have a spelling match. Isabelle and Harvey may choose sides and Isabelle may have the first choose."

"Anabelle," chose Isabelle. "John," chose Harvey, and so on till the whole class were standing. The first word was given to Harvey. It was "cataract." He spelled it correctly.

All went well until the word Constantinople was given out. It went to Dick. He spelled it C-o-n-s-t-a-n-t-i-n-o-p-a-l-

"Wrong," said Mr. Jones. "Next."

All the class went down on it but Isabelle. She spelled—C-o-n-s-t-a-n-t-i-n-o-p-l-e.

"Correct," said Mr. Jones. So Isabelle won the day. When she went home her mother was very much better so she went to bed very happy that night.

Viorene Walker,
Age 13. Box 225, Rockland, Idaho.



Photo by Mary Poulson
Age 8. Manti, Utah



Photo by Margaret Monson
Age 12. Richmond, Utah



Photo by Herma Pack
Age 11. Raymond, Alberta, Canada

Prize Winners

There were so many answers to our October puzzle that it has been difficult to award the prizes. Instead of giving ten, as promised, we have decided to give seventeen prizes to those considered to be the best. These winners found all the way from thirty to fifty names in the puzzle, beginning with the letter "P." Many of those who sent in correct answers sent pictures drawn on lined paper, some did not give their ages, others failed to have the answers attested by parent or teacher. To those who failed to get prizes we say: "Don't be discouraged, but try again." The names of winners are as follows:

Frances Bacon, Jerome, Idaho R. No. 4
 Reynolds Baxter, Union, Oregon
 Hazel Bischoff, Idaho Falls, Idaho, R.
 F. D. No. 4
 Ina Ferrin, 363 Chicago Street, Salt Lake
 City, Utah
 Gwenever Fuhrman, Ridgedale, Idaho
 Terresa Haws, Rexburg, Idaho
 Zula Jensen, Wardboro, Idaho
 Veldon Wheeler Jones, Bountiful, Utah
 Howard N. Martineau, Jr. 1115 North
 14th Street, Boise, Idaho
 Gladys Nelson, 2409 South State Street,
 Salt Lake City, Utah
 Henry J. Nicholes, St. George, Utah
 Herma Pack, Raymond, Alberta, Canada
 Veiland, Penrod, Declo, Idaho
 Mary Poulson, Manti, Utah
 Eloise Smith, 1124 Kalihi Street, Hono-
 lulu, Hawaii
 Viorene Walker, Box 225, Rockland,
 Idaho
 Gela Vail, Byron, Wyoming

Honorable Mention

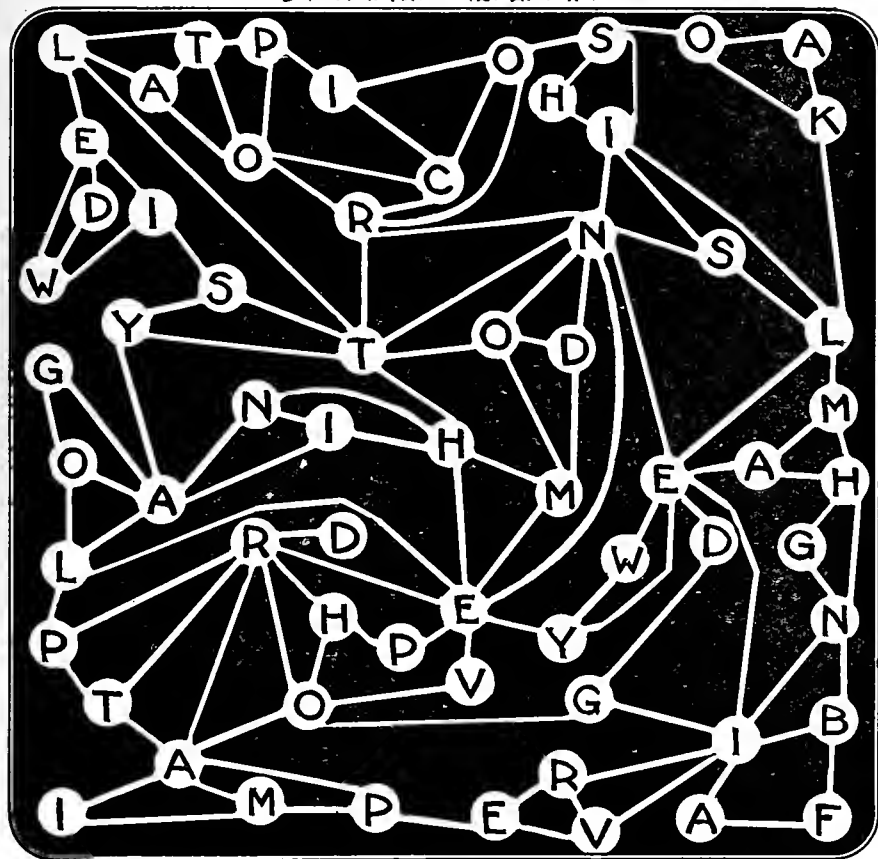
Jennie Adams, Bingham Canyon, Utah
 Owen Astin, Salt Lake City, Utah
 Albert Atkinson, McGill, Nevada
 June Beck, Murray, Utah
 Thelma Beckstead, Whitney, Idaho
 Lena Bennett, Holden, Utah
 Rex Bloomfield, Kirtland, New Mexico
 Edna Bradfield, Sigurd, Utah
 Ruth Branch, Wellington, Utah
 Elaine Brimhall, Santaquin, Utah
 Elva Brown, Murray, Utah
 Bernice Calhoun, Almo, Idaho
 Doris Campbell, Hurricane, Utah
 Alvin Christensen, Centerfield, Utah
 Natalie Christensen, Logan, Utah
 June Clark, Cannonville, Utah
 Beulah Conger, Kaolin, Nevada
 Viola Cooley, Newton, Utah
 Iua Daniels, Lewiston, Utah
 Arthella Farr, Tucson, Arizona
 Ila Fisher, Swan Valley, Idaho
 Helen Fraerer, Eden, Utah
 Blaine Freestone, Mesa, Arizona
 Fay Evans, Moreland, Idaho
 L. Yana Gardner, Cedar City, Utah
 Lela Goodrich, Vernal, Utah
 Sydney Goodrich, Vernal, Utah
 Fern Hale, Grantsville, Utah
 Leah Hale, Blackfoot, Idaho
 Dean Hall, Taber, Alberta, Canada
 Hazel Hammel, Summit, Utah
 F. W. Harris, Grace, Idaho
 Nina Hendricks, Thatcher, Arizona
 Maude Heywood
 Viola Holladay, Santaquin, Utah
 Doris Holmes, Pocatello, Idaho
 Blanche Humpherys, Sterling, Idaho
 Celestia Humphreys, Sterling, Idaho
 Rula Josephson, Driggs, Idaho
 John Kelley, Portland, Oregon
 Lawrence Lawlor, Zawi, North Dakota
 Maggie Layton, Safford, Arizona
 Inez Lee, Hyde Park, Utah
 Malatha Lockler, Old Town, Florida
 Mattie Low, Providence, Utah
 Ardell Ludlow, Spanish Fork, Utah
 Ora Ludwig, Nounan, Idaho
 Lydia Marley, McCammon, Idaho
 Clifford Martin, Swan Valley, Idaho
 Fuller Martin, Swan Valley, Idaho
 Le Grande Maxwell,
 Faun McConkie, Moab, Utah
 Helda Merkley, La Point, Utah
 Alta Ione Miller, Tremonton, Utah
 Afton Morgan, Spanish Fork, Utah
 Opal Oakey, Paris, Idaho
 Wanda Oldroyd, Glenwood, Utah
 Violet Olsen, Logan, Utah
 Afton Owens, Fairfield, Idaho
 Ora F. Pate, Sage, Wyoming
 Martha Peterson, Welling, Alberta, Can-
 ada
 Walter F. Pettley, Sebring Florida
 La Rue Pickett, Gunnison, Utah
 Anita Pierce, American Fork, Utah
 J. D. Pine, Fayette, Utah
 Gladys Porter, Ashton, Idaho
 Kenneth Prince, Gooding, Idaho
 Derella Rasmussen, Mink Creek, Idaho
 Grace Read, Trenton, Utah
 William Read, Hooper, Utah
 Omega Riggs, Hatch, Utah
 Evadna Roberts, Layton, Utah
 Permilla Rogers, Rigby, Idaho
 Ellen E. Rymer, Grover, Utah
 Iona Sabin, Salem, Utah
 Stanley Schneider, Nyssa, Oregon
 Cleon Skousen, Raymond, Alberta, Can-
 ada
 D. W. Smedley, Bountiful, Utah
 Lillian Staker, Teton, Idaho
 Agnes Stevenson, Mohrland, Utah
 Inger Strand, Salt Lake City, Utah
 Ida Svenson, Orton, Alberta, Canada
 Margery Taylor, Almo, Idaho
 Dale Thomas, Malad City, Idaho
 Grace Thomas, Sugar City, Idaho
 Mary L. Thomas, Salt Lake City, Utah
 Camella Thornley, Layton, Utah
 Bernell Tiejen, Ephraim, Utah
 Odessa Tolman, Bountiful, Utah
 Lucile Tolman, Rupert, Idaho
 Delcia Tueller, Geneva, Idaho
 Delma Twitchel, Cannonville, Utah
 Earle Wayne Vanse, Ogden, Utah
 Elden Watson, Dubois, Idaho
 Myrtis Watson, Grantsville, Utah
 Louise Wheeler, Kimball, Alberta, Can-
 ada
 Luella Wheeler, Murray, Utah

Della Fay White, Summit, Utah
Phyllis Worsley, Los Angeles, California

Mary Young, Portland, Oregon
Charley Zimmerman, Roosevelt, Utah

UTAH TRAILS

BY WALTER WELLMAN



You can start with any letter, move to the next along any path, go ahead in any direction or retrace your steps in any path. You must put down every letter you pass, however. How many towns and cities in Utah can you make out this way?


Prizes of books will be given to the


first ten of those under seventeen who correctly solve the above puzzle, and send us the best original photograph, article or poem on any subject. Answers must be in by January 10, 1923. Address Puzzle Editor, *Juvenile Instructor*, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.



The Wonderful Journey of PETER and LITTLE DOG TRIP

12




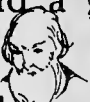
“AP, yap, here we are!” said .

The  was playing and the

 were singing in the beautiful garden of the .

“But how shall we find my Uncle Joseph?”


cried . “Trust me,” said



. So they went till they heard a grumbling and growling and there was an old  sitting in

a wicker  writing .

“And pray what is the matter, sir?” asked .


“Why,” said the old man, “my errand  has fallen off a




and broken his  and now there is nobody to

post my  and fetch my  and find my 

which I have lost.” “Dear, dear,” said .




“But my master and I are very good at running

errands. Do you sit still in your  and we will

post the  and fetch the  and find the  and








be back as quick as a wink.” So they ran and did







all the errands and were back as quick as a wink,





and the  lit his  and put on his  and was







as happy as a  “One good turn deserves

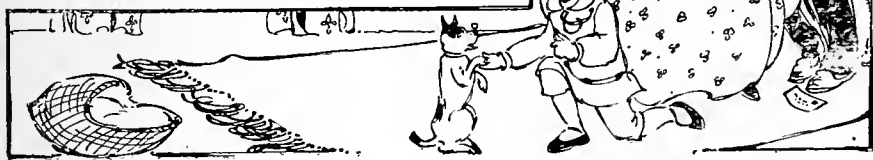
another,” said the . “Is there anything I can

do for you?" "We'd like to find my Uncle Joseph," said . "Nothing easier," said the . "I am your Uncle Joseph." Then  jumped for joy and he told Uncle Joseph all about his mother and his  and the black  and the , and the adventures he and  had had while searching for Uncle Joseph. "Well, well," said

 "We will go back and fetch your  and your  and you shall all live here in the  till Peter is old enough to work." "And ," cried Peter. "And ,

said Uncle Joseph. Then Peter jumped again for joy, and there came a big  and in got Uncle Joseph and  and little dog Trip and before you could say Jack Robinson they had set off for Peter's  to bring back his mother and his  to the Castle. "And

there they all lived till  was old enough to work, and  had a  all to himself and a  with soft  and chicken  every day for dinner all the rest of his life!





THE FUNNY BONE

Twinkle, Twinkle little Stars

Dick—What do you mean "she has teeth like the stars?"

Hank—They come out at night.

The Rules of War

Kind old lady—You shouldn't hit that boy when he's down.

Unkind Urchin—Sa-a-y! Whatddya think I put him down for?

A Different Man

Irate Housewife—Ain't you the same man I gave a mince pie to last Christmas?

Tramp (bitterly)—No mum, I'm not, and wot's more the doctor says I never will be.

A Strap Holder

"Bobby," said the lady in the street car, severely, "why don't you get up and give your seat to your father; doesn't it pain you to see him reaching for a strap?"

"Not in a street car," replied Bobby cheerily, "but it does at home."

The Way Shells Do

The busy old lady was calling at the wounded soldier's home. "How did it happen, William?" she inquired.

"Shell, mum."

"A shell? Dear me! Did it explode?"

"Explode, mum," replied William, wearily, "oh, I wouldn't say that, mum. It just crept up quietly behind me—and bit me."

A Young Diplomat

Harold, aged nine, came home the other day in such a condition as to cause perturbation to his mother.

"How on earth," she asked, "did you get your clothes so frightfully torn?"

Harold assumed a very virtuous air.

"I tried to save a little boy from getting licked," he explained.

"That was good of you, darling. Who was the little boy?"

"Me."

Solitude

"Don't you find it rather lonely here," asked Cholly, "with nobody to talk to?"

"Yes," replied the girl with a bored look in her eyes, "and it's getting worse every minute."

Stung

"There's one question Edison never asked."

"What's that?"

"What did Sitting Bull sit on?"—Washington Post.

His Own Fault

Hubby—You're three-quarters of an hour late. What do you mean keeping me standing around like a fool?

The Wife—I can't help the way you stand.—Chaparral.

A Sharp One

"Do you know why we call our language the Mother Tongue?"

"Because father never gets a chance to use it."—Stockholm Sondag's Nisse.

His Position

Mrs. Neighbors—They tell me your son is in the college football eleven?

Mrs. Malaprop—Yes, indeed.

Mrs. Neighbors—Do you know what position he plays?

Mrs. Malaprop—Ain't sure, but I think he's one of the drawbacks.—Dallas News.

What's the Use?

A man driving across the country in western Kansas met a farmer hauling a wagon-load of water.

"Where do you get water?" he asked.

"Up the road about seven miles," the farmer replied.

"And you haul water seven miles for your family and stock?"

"Yep."

"Why in the world don't you dig a well?," asked the stranger excitedly.

"Because, stranger," the farmer said firmly, "it's just as fur one way as the other."—Young People.

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it is filled with *Information—Refinement—Dignity—Mirth—Inspiration* and Records of the life of the passing day.

A combination that not only makes the NEWS a wholesome newspaper for every Utah home, but has forced it to the envious position of being

Utah's Leading Evening Newspaper

The Deseret News

**The
Easiest
Instrument
to Play
Sent to You**

**ON 10 DAYS
FREE TRIAL**

Yes, you can have the World Famous YORK Saxophone shipped you on 10 days' FREE TRIAL. Convince yourself of its superb quality, richness of TONE and ease of playing. Then, if it does not completely sell itself to you simply ship it back and the whole trial will not cost you a penny. We pay all shipping charges.

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Mention this publication and ask for FREE catalog sent postpaid giving prices, illustrations and EASY TERMS. No obligations. Send postcard or letter. We'll answer promptly.

Consolidated Music Co.
48-50 Main St., Salt Lake, Utah

The Famous!
YORK
Saxophone

A Co-operative System of Mining and Distributing Coal to Stock- holders.

If you want to save 25 per cent or more on your fuel bill, investigate the Mutual Plan.

The Householder pays the highest price for coal because he pays the retail dealer's profit in addition to the mine owner's profit. Under the Mutual Plan the stockholder saves both these profits.

You are not speculating when you buy Mutual Coal Stock. You get your dividends on every ton of coal you use.

Mutual Coal Co.

No. 38 West Second South St.
Salt Lake City, Utah

What the Union Pacific has Done for Utah

(1) It has established general offices in Salt Lake City and is the only important steam line having general offices in Utah.

(2) It built the first railroad into the state and acquired, maintained and improved the Utah Central, first line into Salt Lake City.

(3) It employs 5,000 persons in Utah.

Annual payroll....\$7,488,125.95

Taxes paid in 1921 996,560.23

Rents paid in 1921 77,794.72

Total\$8,562,480.90

Included in the 1921 taxes were inheritance taxes paid to the state by stockholders of the Union Pacific, \$71,774.91. Since the incorporation of the Union Pacific inheritance taxes on its stock have been paid to the state amounting to \$1,900,000, a part of which was used in building the State Capitol.

By far the greater part of the expenditures for wages and supplies have found their way into Utah's factories, stores and other establishments.

(4) The headquarters for the Dining Car and Hotel Departments are in Ogden, where commissary supplies for the entire system are purchased.

(5) The Union Pacific has expended not less than \$500,000 in the last ten years in advertising Utah. This advertising has been in the form of newspaper displays, illustrated lectures, descriptive folders, booklets and leaflets.

Every advertisement of Yellowstone Park and the Western Entrance bears reference to Salt Lake City or Ogden or Utah. Ninety per cent of the travelers who enter

Yellowstone Park over the Union Pacific rails visit Ogden or Salt Lake City or both. Every through traveler to Southern California is urged to stop in Utah.

(6) The free Ogden-Salt Lake City side trip was established by the Union Pacific System. This side trip was not abolished by the Union Pacific, but was discontinued under Government Control. The Union Pacific was not inimical to its reestablishment, and was the first to reinstate it.

(7) The Union Pacific Purchasing Agent in Salt Lake buys material and supplies in large quantities from Utah's mines manufacturers and merchants. In the first eight months of 1922 the gross value of Union Pacific purchases from concerns located in Utah, or maintaining offices in the state aggregated \$4,982,732.

(8) At Ogden are the headquarters of the Gunn Supply Co., which furnishes the section labor and commissary supplies to maintenance of way employees. That company, in the year ending September 30, 1922, made total purchases of \$325,999.42. Its total payroll was \$91,152.84.

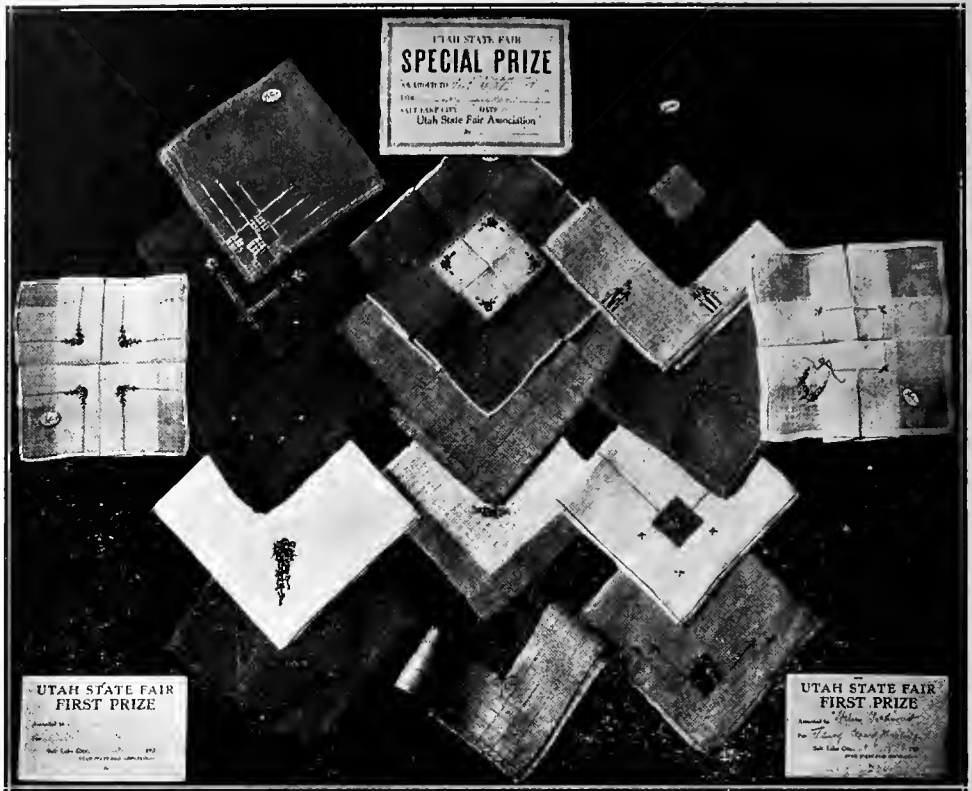
(9) The Union Pacific is now committed to a program of development of the industrial and scenic resources of southern Utah, involving the expenditure of approximately \$5,000,000. The plans include construction of the Delta-Fillmore and the Lund-Cedar City branch lines, the former being already under way; the taking over of the Cedar City Hotel, the construction of hotels at Zion National Park and Bryce Canyon. The construction of branch lines with all their appurtenances and requirements will involve the expenditure of about \$3,000,000. The total hotel program now practically decided upon will mean an expenditure of some \$2,000,000, making a grand total of \$5,000,000.

What the Union Pacific has done it will continue to do—assist the communities along its lines to grow and prosper. It is a matter of record that no line has ever come under the control of the Union Pacific which has not been improved in facilities and service to the public.

We shall furnish additional information from time to time

UNION PACIFIC SYSTEM

SALT LAKE CITY



THE CHRISTMAS HANDKERCHIEF

The Gift season is now drawing near. There is no more lovely nor useful gift than handkerchiefs. The bolts of gay colored linen in the shops assure you of their popularity.

You may have seen my handkerchiefs at the STATE FAIR or in my show case at Z. C. M. I., in Salt Lake and probably you have purchased one of them. I have made many, many thousands of handkerchiefs and have thought out loads of designs, which I now pass along to you.

MY LITTLE BOOK OF TWELVE DESIGNS, with a piece of transfer paper in each and can be transferred many times, suggests many color combinations.

Many handkerchiefs can be made out of pongee (for men and women), cross bar flaxon, Crepe De Chine, linens, etc., etc. One can work roses, buds, forget-me-nots, chrysanthemums, iris and daises, in fact a regular garden.

This little DESIGN BOOK is only 25 CENTS.

As a convenience of those who cannot shop in town, I will purchase linen and thread. Three kinds of linen for 50 cents. Please enclose postage when linen is ordered. Thread 6c per skein. Small bunch 8 colors—10 cents. For gift box, group of linen, thread book and needles sent direct—\$1.00.

DESIGN BOOK—25 CENTS

ADDRESS

SEND AT ONCE FOR COPY

HELENE NOVELTY SHOP

P. O. BOX 585

SALT LAKE CITY

Our Line of Service

never varies. Continual protection, prompt payment of loss and the never-ending effort to serve our policyholders have made the UTAH HOME FIRE a great company.

Over Thirty-four Years of Service

UTAH HOME FIRE INSURANCE CO.

HEBER J. GRANT & CO., General Agents

SALT LAKE CITY



Some Rupture Comfort

BE COMFORTABLE—Wear the Brooks Appliance the modern scientific invention which gives rupture sufferers immediate relief. It has no obnoxious springs or pads. Automatic Air together the broken parts. No salves or plasters. Durable. Cheap. Sent on trial to prove its worth. Never on sale in stores as every Appliance is made to order, the proper size and shape of Air Cushion depending on the nature of each case. Beware of imitations. Look for trade-mark bearing portrait and signature of C. E. Brooks which appears on every Appliance. None other genuine. Full information and booklet sent free in plain, sealed envelope.

BROOKS APPLIANCE CO., 240 State St., Marshall, Mich.

1922 Fall and Winter 1923

Latter-day Saint Garments

- H28—Flat Weave, light weight.....\$1.00
- H29—Summer weight, bleached cotton..... 1.25
- H31—Light weight, unbleached cotton..... 1.45
- H32—Light weight, bleached cotton..... 1.50
- H33—Medium weight, unbleached cotton..... 1.85
- H34—Medium weight, bleached cotton..... 1.90
- H35—Heavy weight, unbleached cotton..... 2.10
- H36—Heavy weight, bleached cotton..... 2.15
- H37—Lisle, Mercerized, Special for ladies... 2.85
- H39—Part wool, medium weight..... 4.00
- H40—65 per cent wool, heavy weight..... 4.75

Postage prepaid in U. S. A.: 15c extra for each Garment mailed to Canada or Mexico. Garments marked for 25c per pair extra. We will make Garments with double-back for 30c extra. Sizes: Breast 34-46, Length, 52-64. Larger sizes 10 per cent extra.

BILLINGS MERCANTILE ASSOCIATION
1101 West 3rd. North St. Salt Lake City, Utah



**Guaranteed
L. D. S.
Garments
for LESS MONEY**



PRICE LIST FOR FALL AND WINTER

- 150—Light Wt. Bleached Cotton Flat Weave\$.95
- 401—Lt. wt. bleached cotton, Ribbed..... 1.50
- 901—Med. weight unbleached Cotton..... 1.80
- 011—Med. weight bleached Cotton..... 1.85
- 511—Heavy weight unbleached Cotton..... 1.95
- 611—Heavy weight bleached Cotton..... 2.00
- 711—Extra heavy unbleached Cotton..... 2.35
- 635—Medium weight part Wool..... 3.00
- 845—Heavy weight all Wool..... 4.50
- 601—Lisle Garments 2.00
- 204—Mercerized Lisle 3.00

Say you saw this "ad" in the Juvenile Instructor

Postage paid in U. S.; Canada and Mexico, 10c. Additional. Garments marked for 25c per pair. Double back and extra sizes over size 46 10% extra. Be sure to state size.

The RELIABLE

(MAIL ORDER DEPT.)

1069 E. 21st South

Salt Lake City, Utah

The Juvenile Instructor

Costs but 12½ cents
per month

Gibson

BEAUTY PARLORS

Hemstitching

EDNA L. HOUTZ

Prompt
Attention
to Mail Orders

215 So. State St.
Salt Lake City,
Utah

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

Our Entire Store an Immense GIFT SHOP



The Angel Moroni delivering the plates of the Book of Mormon to Joseph Smith.

The original painting (considered Mr. Ramsey's masterpiece) size 4 ft. x 7 ft. Reproduced in oil, size 15x20.

Regular price \$10.00. Will sell for the Holidays at ½ price, \$5.00 each.

A thousand wonderful pictures, reproductions from all the old and new masters, water colors, pastells, oil paintings—everything in picture frames. Lamps of all kinds—smokers sets—gate legs, davenport and end tables. Smokers sets, many kinds, spinet desks, secretaries, candle sticks and hand painted candles, book ends, vases, pottery, leather and upholstered chairs, Windsor and a hundred odd chairs—fruit sets, candle sticks, candles of all kinds. Pillows, table and piano runners, couch covers, tea wagons, toys of all kinds, anything and everything in furniture. A world of things await your choice.

WHITE HOUSE

ESTD 1893

CAPITAL \$250000.00

SUCCEEDING GEO. V. EBERT CO.
EBERT HOME FURNISHING CO.

DRAPERY & FURNITURE CO.

39-41-43-45-47-49-51-53-55 MAIN ST. SALT LAKE CITY, UTAH.



There's Romance in Books

"Dream, O Youth!" But keep in mind, O Parents, that Books provoke youthful dreams, stir hearts to action and erect shining goals. The book habit will instill the success habit and lead boys and girls to the full flower of useful citizenship.

Happy Christmas

Give them Books for Christmas, the bright, cheery, wholesome kind. If you need guidance in choosing, our Juvenile Department stands ready to serve you. Write today for our list of worthy juvenile titles, suggestions for all ages and inclinations.

Send \$1.00 for 21 assorted Greeting Cards, in beautiful Xmas Box. (Add 10c for postage.)

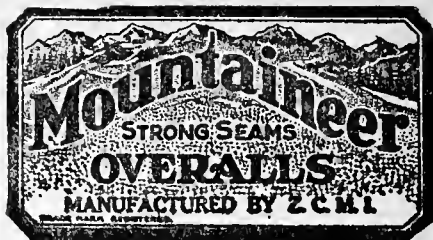
Deseret Book Company

44 East South Temple, Salt Lake City

THESE
LABELS
ASSURE YOU
SATISFACTION



Help the movement for Inter-mountain development



Z. C. M. I. FACTORY MADE

Shoes and Overalls

Are built in a factory that
has been rejuvenated with
modern machinery



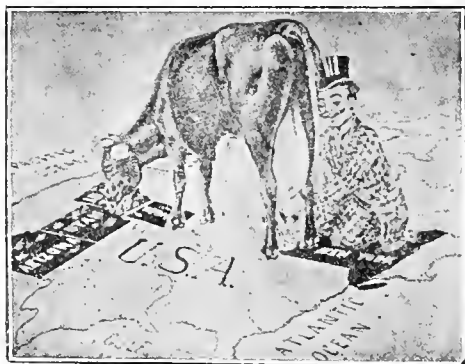
Keeley's

Lucious Hand Made Chocolates

are as much a part of Christmas Spirit as Holly
and Old Santa himself.
In a Dozen Exquisite Boxes—they are the Christmas
Candy Supreme!

Keeley Ice Cream Co.

Order Early Salt Lake Phone Wasatch 3223



Are you helping to feed the cow?

The idea expressed in the illustration herewith is apparent at a glance. It sets forth in a very forcible manner a system which obtains today in many lines of business. The eastern capitalists are "milking" the resources of the West and in comparison to the amount of business taken away they offer very little to the western communities.

Every Dollar Paid the Beneficial in Premiums is
Invested at Home and helps Build up the West

Beneficial Life Insurance Co.

THE BIG HOME COMPANY

HEBER J. GRANT

President

LORENZO N. STOHL

Manager

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR